Eucharistica.

Meditations & Prayers
on the
Most Holy Eucharist
From old English Divines
with an Introduction
by Samuel Wilberforce

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London
James Burns.

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AS a matter of mere abstract reasoning, there can be little difference amongst members of the Church of England as to the importance of a regular attendance at the table of the Lord, or little doubt that they who habitually, and of settled purpose, neglect that holy rite, must be set down with those who live in any other wilful sin, whether of omission or commission. The unhappy logic which can relax the obligation of that plain and affectionate command, "Do this in remembrance of me," can as easily explain away any other of

the laws of God. Yet this is only one amongst many instances which shew the little worth of abstract acknowledgments of duty. Men live by a different rule—by the law of their own habits, and of the tone of life around them; and that this is in direct opposition to the theoretical admission of the universal duty of communicating, is but too clear on all sides. How many may be found in every church, who rise with utter unconcern to quit the half-concluded service, when they know that they shall soon be bidden to "draw near with faith, and take that holy sacrament to their comfort!" It seems never to cost them a thought—it is a settled principle, on which they may act without the trouble of a separate process of deliberation. The feast is not for them. Yet how would this decent multitude endure the address which in the old times of the Church they could not have escaped?—"Ye that cannot communicate, walk off and begone. Let no . . . infidel be present; no heterodox person; no heretic."*

On this temper of the times no thoughtful Christian can look without pain; for though there may have been some increase in the num-

* Apostol. Constitut. lib. viii. cap. 12; quoted by Bingham, Antiq. b. xiii. cap. 1.

ber of communicants, it has undoubtedly kept no due relation to the increase of apparent piety amongst us. The complaint may still be made, "How insignificant is the proportion of that little company, which, when the bulk of the congregation has retired, and the doors are closed, thankfully gather round the table of the Lord, to commemorate the Saviour's meritorious cross and passion; and in this little company, how small is the number of the young!—where are the lambs of the fold?"*

If, then, the evil be admitted, it is of no little moment to inquire into the causes which have helped it forward. Now, amongst the foremost of these appear to be two widely spread misconceptions, which, seeming at first sight destructive of each other, do in fact combine to bring about the same result. One of these, beginning with paying a seeming reverence to the holy rite, would represent it as too great and holy to be approached by ordinary Christians. Those whom matured age, and long-established habits, or greater spirituality of mind, seem to mark as belonging to the higher classes in the Christian school, may safely draw near and rejoice in their

* Charge of the Lord Bishop of Winchester for 1837, p. 23.

privilege; but for those who are still compassed about with temptation, still weak in faith, and not sure of themselves, they had better wait, lest, by a premature reception of the holy sacrament, they do but increase the guilt of their after-offences, if not "eat and drink their own damnation." This is one of the most common grounds for living in the absolute neglect of the holy office. The young think themselves too giddy, the middle-aged too full of occupation, the poor too full of cares, the rich too full of business; professional employments keep the men, the trials of a family the women; and so, by common consent, they stay away from communion, thinking that they are but treating with due reverence so great a mystery. It is much to be feared that, in many cases, the tone of our ministry has rather tended to help on than check this error. We have grown to connive at such excuses, in our desire to keep the table of the Lord free from unfaithful worshippers. We hear, in common language, the number of "the congregation," not of the communicants, at any church. The man who does communicate is marked as doing something more than others, rather than the non-communicant as doing less. We suffer ordinary Christians to attend week by week, and even year by year, upon our mi-

nistry, and never come to the communion; instead of feeling it a monstrous thing, and plainly shewing that we feel it to be such.

Yet, what can be more injurious to a ministry? for it is, in fact, yielding to that universal temptation of putting off all serious care about religion to a "more convenient season." It is allowing that men may be Christians, and may profit by the hearing of God's word, though they cannot bring themselves to that true devotedness of heart and life which would warrant their habitual presence at the holy table.

The first working of this error may be often traced to the time of confirmation. That holy rite is intended by the Church to admit the catechumen to the class of full-grown Christians, and to all the privileges of believers. Of these the chiefest and most evident is a partaking of this holy feast. But from this the young are apt to shrink. Confirmation has been a step, and for the present they are contented with it; after a while, they look forward to communicating as another. "Let us," is their language, "have time to try our sincerity, to see whether we act up to our vows; and then hereafter we may take our places at the holy table." How thin a veil is this to cover self-dependence, and an unfaithful estimation of the eucharist as the

distinction of a class rather than a means of grace! Now this is the natural temptation of the young; but then, alas, how often is it aided, and not checked, by parents and sponsors! How often do they, longing earnestly to see more evident marks of the working of God's blessed Spirit on the hearts of those committed to them, encourage them in putting off communion until they are better fitted for it! And so this precious opportunity is lost. For in many cases this is the turning point. If the confirmed catechumen seals his vows at the holy table, and seeks for a living might in communion with his Lord, he "goes on thence from strength to strength, until he appears before his God in Zion." But if he postpones communicating, and waits to become fitter, the Spirit of the Lord ceases to strive with him, his better feelings die away, he falls under the power of some temptation, and perhaps never more regains that state of promise which he had reached at confirmation.

The other error which, from a very different quarter, helps on this evil, is of a subtler form. Here the duty of communicating is really allowed; but fears are expressed lest by strongly pressing it on men, you should engender something of formality, if not fall at last amongst

the snares of Romanist delusions. "Certainly it is a duty; but why put it so prominently forward? you will make men think that all religion consists in attending the sacrament." Such is no unfrequent language; yet what is this but the deadly error of attacking formalism by removing forms instead of infusing spirit? It is pulling down the scaffolding *because* its work is not accomplished; it is cutting off the limbs lest men should confound them with the inner principle of life; it is to encourage men in staying away from communion altogether, instead of striving to bring them to it in a more faithful and earnest spirit. This is a fruit of the low and degenerate mysticism which is every where abroad; which, setting out by seeking to promote the essence and inner life of piety, ends by destroying its very existence; which tears down, in its misguided zeal, those necessary stays on which the tender shoots of holy affections must be long trained and helped to mount to heaven.

It is, in fact, the error of the earlier mystic, without his redeeming features of abstraction from the world, and intense devotion. How much healthier is the tone of that true-hearted man, who from his cell in Saxony raised his voice indeed against the errors of the Popish

system, but who could not bear the jargon which teaches us to attain high ends by throwing off the only means of reaching them! With homely earnestness he charges on the devil the delusion, which, continually crying, "Spirit! spirit! spirit!" destroys the while all roads, bridges, scaling-ladders, and paths, by which the Spirit can enter; namely, the visible order established by God in holy baptism, in outward forms, and in His own word.

And here is the secret link between these seemingly discordant errors. Each of them obscures that great characteristic of the rite, that it is an especial *means of grace*. This leads those who fall into the first, to look at it mainly as a badge, or a profession, and so to "fence the table" against the weak and trembling, and make attendance at it the privilege of a peculiar class. This leads the others to speak little of it; to deem it rather a comfort and privilege attendant on the spiritual life, than a chief means of its support; and so to press rather the direct attainment of that inner frame of feelings, which they deem solely important, forgetting that this is to be acquired through the use of outward means.

If, then, we would promote a due attendance at the holy supper, we must set ourselves firmly

against both these delusions; we must, on all occasions, press home the truth, that to communicate is the privilege and the duty of EVERY Christian; that it is meant not for one class, but for all. Having first removed the mistaken fears with which the change of language has invested the term "damnation," we must go on to press on men that none "can eat and drink their own *judgment*," except the wantonly careless, or the wilfully profane; whilst all who stay away commit each separate time a separate sin; that the mournful probability of our falling into after-sins of infirmity, is no reason why we should absent ourselves, and so increase the danger and diminish the power of resistance; that Christ our Lord hath bidden all attend— the weak, the trembling, the faint-hearted; and that HE certainly, who so loved men as to shed HIS precious blood for them, could intend, in this invitation, no trap for weak believers, no snare for tender consciences; that nothing but the wilful practice of known and habitual sin can turn that holy food into poison, and so be a sufficient reason for abstaining from it. To this, too, must be added a clear picture of the loss which men incur by thus passing on themselves a needless sentence of voluntary excommunication. As in the holy eucharist, more

than in any other way, is the death of our Master shewed forth "until HE come;" so certainly in it, more than by any other means, is communion with our only Saviour to be gained, and those gifts of grace secured whereby alone we can forsake sin, or grow in holiness of life. Let every doubtful soul weigh well this thought: Whither would it go for pardon for the past, for grace for the future, save unto the Lord Jesus? and where shall it go by a straighter or a surer road than by that which HE hath here provided? In every such case, no doubt, there must be a struggle: the sense of guilt would always drive us from our Lord; but is not this to be driven to perdition? And is there not here His gracious voice bidding us to come? "Were it not so," says St. Bernard, "what should I do when I heard the Lord's approach—should I not fly as Adam did, who fled from His face, and yet escaped not? Should not I despair when I heard that He was coming, whose law I have so broken, whose patience I have so abused, to whose kindness I have proved so oft ungrateful? But what stay could be greater than that of His own word of consolation? Wherefore He says Himself that 'The Son came not to condemn the world, but that the world through Him might be saved.' Now, then, I draw near with confidence, I pray

with filial trust; for why should I fear, when the Saviour hath come into my house? against Him only have I sinned; what He hath pardoned needs must be forgiven. 'Who shall lay any thing to the charge of God's elect?'"*

Nor need the harassing remains of sin, so that we truly strive against them, keep us from our remedy. Here it is that we are in a special manner, and after a heavenly sort, to be made one with Christ our Lord, and to receive therefore of His strength. The very provision of so great a medicine may assure us of our cure; for "no wise physician would consume his costliest drugs upon a hopeless case."† And if we refuse the remedy, how can we escape the sentence of the slothful servant? Surely the Christian man, who lets his fear of offending keep him from the holy table, fills up, more than any one beside, that fearful character. Surely, above all men, he declares that he "knew his Lord to be an hard man, reaping where he had not sowed;" and that therefore "he was afraid, and went and digged in the earth," to hide the talent wherewith he had been entrusted.

And if vain fears may not keep us from the

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* S. Bernard. Serm. in Epiph. Dom. i. § 3.

† Id. in Nativ. iii. § 5.

holy eucharist, surely still less may an empty apprehension of formality teach us to think lightly of it. Means indeed are nothing in themselves, but they are the way to God; and as we have no right to choose some and neglect others —to hope, for instance, that prayer, or meditation, or God's word, can be blessed to him who refuses communion,—so, if we did choose, what could we choose before this holy feast? Surely it and Christian baptism bear a peculiar character amongst the other means of grace. Is it not, in an especial sense, the Christian's privilege? is it not the aptest shewing forth of the Lord's death—the meetest instrument for our communion with Him? It were no true *sacrament*, if there were not in it greater blessings than in any of the ordinary means and opportunities of grace which men may at their will appoint, or at their discretion intermit. How, otherwise, would it differ from times of especial devotion, from seasons of especial prayer? and if it differs not, what is its essence as a sacrament? Because, then, its very nature has been overthrown in the idolatrous abuse to which the Romanists pervert it, let not Christian men fall into another error, and lower down into a mere commemorative rite that which Christ hath given them for a higher purpose. "For we take not bap-

tism nor the eucharist for bare resemblances or memorials of things absent, neither for naked signs and testimonies, assuring us of grace received before, but (as they are indeed and in verity) for means effectual, whereby God, when we take the sacrament, delivereth into our hands that grace available unto eternal life, which grace the sacraments represent or signify. . . . . We receive Christ Jesus in the eucharist often, as being, by continued degrees, the finisher of our life . . . we receive Him, imparting therein Himself."*

Let no man, therefore, hope to maintain within himself the inner life of piety, whilst he neglects these evident means of sustaining it; for "it is not ordinarily God's will to bestow the grace of sacraments on any but by the sacraments."† It is by them that Christ "deriveth unto every several member of His Church that saving grace which He originally is." The true guard against formality is no undervaluing of sacraments; it is the continual remembrance that the "grace which men receive by them, they receive it from God, and not from them. For that of sacraments, the very same is true

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* Hooker, Eccles. Pol. b. v. § 57.
† Id., ibid.

on the contrary, the Christian man should always be ready to approach it, nor ever turn away merely because he has no such peculiar opportunity of leisure; but that when he has opportunity and leisure, he may be aided in turning them to good account. And for those that can commard it, what time can be laid out to better purpose, or gather in a richer harvest? The gifts of God, indeed, are poured upon us freely; but, as His ordinary rule, it is those who seek that find. He that has truly watched and prayed, that has cleansed his soul with an unfeigned humiliation, and trimmed the fires of love, and zeal, and devotion, before he drew near to the holy table, may expect, of God's mercy, to find the greatest refreshment there, to enjoy the nearest communion with his Lord and Saviour, and to go away the most enriched with grace. For "to him that hath shall be given:" and though we can by prayer and labour earn nothing for ourselves, we must pray and labour, if we would receive any thing from Him. And those who do thus labour shall receive. They may not, indeed, at the time perceive their own inward profiting. It may be that God may try their faith, by suffering them for a while to lack the present refreshment of sensible joy; but not a whit the less certain is

their gain. We must not judge of the presence or the absence of God's most Holy Spirit by the ebb or flowing of our own ever-shifting tide of feeling. We must not strive to work up ourselves to that joy which we desire. This were indeed to "walk by sight;" and our new life is "to be hid with Christ in God." We have the sure words of Christ: let them sink into our hearts; let us believe, not wrangle about them: "Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed."

S. W.

Brighstone Rectory,
Jan. 25, 1859.

A BRIEF

NOTICE OF THE WRITERS

From whose works the following pages are extracted, may be useful to many readers, and is therefore here subjoined, in their chronological order.

BORN

1466 Dr. JOHN COLET, dean of St. Paul's, and founder of St. Paul's School. A very learned man, and an eminent forerunner of the Reformation: for which, as Bishop Latimer tells us in his sermons, he was at one time in danger of being burned by King Henry VIII. He died in 1519, in his 53d year.

1489 Dr. THOMAS CRANMER, archbishop of Canterbury; and one of the great instruments in bringing about the happy reformation of religion in this land. He was burned, with Bishops Ridley and Latimer, by the Papists, on the 21st of March, 1556, aged 66.

1522 JOHN JEWEL. A most learned man, and one of the earliest of those who were engaged in the reformation of religion in this land. He fled to Frankfort during the persecution under Mary, returned under Elizabeth, was made bishop of Salisbury 1560, and died September 1571.

1553 RICHARD HOOKER, known by posterity as the "judicious Hooker," an eminently learned, wise,

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and holy man, author of "the Ecclesiastical Polity." He was some time fellow of Corpus Christi College, Oxford; and died November 2, 1600, aged only 46.

Dr. Lancelot Andrews, chaplain to Queen Elizabeth, and bishop of Winchester in the reigns of James I. and Charles I. One of the translators of the Bible. He was eminent for his talents, learning, and piety. His sermons, and "A Manual of Devotions," are his chief remaining works. 1565

Dr. Christopher Sutton was a native of Hampshire, and came to Oxford in 1582. He was made prebendary of St. Peter's, Westminster, by King James I. in 1605, for his eloquence in preaching. He died in 1629. His chief works now remaining are, "Godly Meditations on the most holy Sacrament of the Lord's Supper," "Disce Mori," and "Disce Vivere." In 1677 the first of these had reached thirteen editions. 1565

Dr. William Laud, president of St. John's College, Oxford, and archbishop of Canterbury. Put to death at the beginning of the great rebellion, 1645. 1573

Dr. Joseph Hall, appointed in 1627 bishop of Exeter, and in 1641 bishop of Norwich. His works, which are very valuable, have been reprinted of late in ten octavo volumes. 1574

Dr. Henry Hammond. A man of deep learning and eminent piety; sometime canon of Christ Church, Oxford, and favourite chaplain of King Charles I. He followed his master, after his reverses, to Woburn, Caversham, Hampton Court, 1605

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and the Isle of Wight. Having lived through the troubles of those evil times, he died in 1660, just before his intended preferment, after the Restoration, to the bishopric of Worcester. His works fill four folio volumes.

1605 Bishop Jeremy Taylor. One of the most eminent writers of the English Church, and a man of remarkable devotion. He was chaplain to King Charles I., lived in retirement through the great rebellion, and after the Restoration was appointed bishop of Down and Connor; and died in 1677. He is the author of the "Holy Living and Dying," "The Golden Grove," &c.

1613 Dr. Robert Leighton. Born at London, and appointed, first, bishop of Dunblane, and then archbishop of Glasgow. Overborne with the violence of the evil times in which his lot had fallen, he resigned his archbishopric, and retired into Sussex. He was a man of a most primitive piety, and of a truly heavenly spirit, which breathes in every line of his well-known Commentary upon the 1st Epistle of St. Peter.

1616 Dr. Daniel Brevint was born in Jersey, educated in the Protestant College at Saumur in France, and first fellow of Jesus College, Oxford, on Laud's foundation. Expelled thence by the parliamentary visitors in the great rebellion, for refusing to take the covenant, he fled into France, and became pastor of a Protestant congregation in Normandy. After the Restoration he returned to England; was made prebendary of Durham, and then dean of Lincoln; and died May 5, 1695. His residence in France led him to study deeply the Romish controversy, and made him, he says,

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"acquainted with every corner of that Church." His principal works were,—1. "The Mystery of the Roman Mass laid open," &c.; 2. "Saul and Samuel at Endor, or the new Ways of Service and Salvation which tempt Men to Rome, truly represented and refuted;" and, 3. "The Christian Sacrament and Sacrifice," &c., republished in 1739, upon the high recommendation of it by Waterland in his Charge; and some Latin works exposing the corruptions of the Church of Rome.

Dr. SIMON PATRICK. One of the most learned 1626
men of his day, and sometime bishop of Ely. During the reign of James II. he stood forward as a defender of the reformed faith against the busy attempts of the Romanists. He and Dr. Jane were appointed to defend their faith against two Roman priests in the presence of James II.; the king, going off in anger during the contest, was heard to say, "he never heard a bad cause so well maintained." James continued to use all his endeavours to draw him over to the Romish Church. But the dean, as he then was, withstood them all, replying boldly, "that he could not give up so well proved a religion." He died in May 1707, aged 80.

Dr. LANCELOT ADDISON was dean of Lichfield 1632
and archdeacon of Coventry in 1683, 1684, and left behind him many pious works. Amongst others, one upon "The Genuine Use and Necessity of the Two Sacraments of Baptism and the Lord's Supper, with our obligation frequently to receive the latter." Died 1697.

Dr. THOMAS KEN. A man of remarkable holi- 1637
ness and singleness of heart. He was chaplain to

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bishop Morley of Winchester, and by him made rector of Brighstone, Isle of Wight, and afterwards prebendary of Winchester. He boldly withstood vice, not fearing the greatest men, but reproving it first in the Prince of Orange, and afterwards in King Charles II. He was appointed bishop of Bath and Wells; of which he suffered himself to be deprived after the revolution of 1688, rather than take what he believed to be unlawful oaths. He died in the year 1710-11, leaving behind him many devotional works in prose and verse. He is the author of the Morning, Evening, and Midnight Hymns.

16 Dr. ANTHONY SPARROW, bishop of Exeter and Norwich, author of the "Rationale, or Practical Exposition of the Book of Common Prayer." He died in 1688.

1638 Dr. WILLIAM BEVERIDGE. A man of profound learning and great holiness; he was styled "the great reviver and restorer of primitive piety." In 1691 he refused to take the see of Bath and Wells, of which Bishop Ken had been deprived; but in 1704 was consecrated bishop of St. Asaph. He died in 1707, and was buried in St. Paul's Cathedral. He left the greater part of his fortune to the Societies for spreading Christian knowledge.

1642 Dr. GEORGE HICKES. One of the most celebrated of those divines who refused, on conscientious grounds, to take the oaths to William and Mary after the revolution, and was for that reason deprived of the deanery of Worcester. He was a man of uncommon parts and profound learning. After an unquiet life in evil times, he died in his 74th year, December 1715.

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Dr. Thomas Comber was prebendary of York 1645
and dean of Durham; he died in 1699, leaving several learned works, which relate chiefly to the Book of Common Prayer.

John Kettlewell, vicar of Coleshill in War- 1653
wickshire, was deprived for refusing to take the oaths to William and Mary. He was a man of wisdom and learning, but still more remarkable for eminent devotion. He died in 1695, aged 41, leaving an unblemished name, and many holy works, to edify the Church.

Dr. Thomas Wilson, bishop of Sodor and Man, 1663
administered that see for 57 years, with the holiness, zeal, and simplicity of an apostle; and left behind him, to the Church, the legacy of a most holy example, and many pious writings: amongst which is the "Short and plain Instructions for the better Understanding of the Lord's Supper."

Dr. John Potter. A learned man; for ten 1674
years archbishop of Canterbury. He died in 1747.

WHEN YOUR HANDS UNTIE THESE STRINGS,
THINK YOU'VE AN ANGEL BY THE WINGS;
ONE THAT GLADLY WILL BE NIGH
TO WAIT UPON EACH MORNING SIGH;
TO FLUTTER IN THE BALMY AIR
OF YOUR WELL-PERFUMED PRAYER:
THESE WHITE PLUMES OF HIS HE'LL LEND YOU,
WHICH EVERY DAY TO HEAVEN WILL SEND YOU,
TO TAKE ACQUAINTANCE OF THE SPHERE,
AND ALL THE BRIGHT-FACED KINDRED THERE.

CRASHAW.

Meditations

PREPARATORY TO

THE HOLY COMMUNION.

Thus much we must be sure to hold, that in the Supper of the Lord there is no vain ceremony, no bare sign, no untrue figure of a thing absent. But, as the Scripture saith, the table of the Lord, the bread and cup of the Lord, the memory of Christ, the annunciation of his death, yea, the communion of the body and blood of the Lord in a marvellous incorporation, which, by the operation of the Holy Ghost (the very bond of our conjunction with Christ), is through faith wrought in the souls of the faithful, whereby not only their souls live to eternal life, but they surely trust to win to their bodies a resurrection to immortality.—*Homily of the Sacrament*, Part I.

Gloria in Excelsis Deo

Meditations

BEFORE

COMMUNION.

I ADORE thee, O blessed Jesus, my Lord and my God, when I consider what that sacrament is to which thou now invitest me, and of what parts it consists; of an outward and visible sign, and of an inward and spiritual grace; for thou, Lord, who knowest our infirmities, and how little able we are to conceive things heavenly and spiritual, in pity to our dark and feeble apprehensions hast ordained outward and visible signs, to represent to our minds thy grace,

which is inward and invisible. Thou hast ordained bread and wine, which is our bodily food, to picture to our faith the food of our souls.

I know, O my God, that I must look through the outward elements, and fix my faith on that which they signify, and which is the inward and invisible grace, even thy own blessed body and blood, which is verily and indeed taken and received by the faithful in the Lord's supper.

But, Lord, how canst thou give us thy flesh to eat? Lord, thou hast told me, that thy words they are spirit and they are life, and are therefore not carnally to be understood. Lord, I believe; help thou my unbelief.

Lord, I believe that the bread that we break, and the cup that we drink, are not bare signs only, but the real communication of thy body and thy blood, and pledges to assure me of it; and I verily believe, that if with due preparation I come to thy table, as certainly as I receive the outward signs, so certainly shall I receive the thing signified, even thy most blessed body and blood; to receive which inestimable blessing, O merciful Lord, do thou fit and prepare me. Amen. Amen.

BISHOP KEN.

II.

Dost thou desire to know, O my soul, with what good things Christ in this holy mystery hasteth unto thee? how he cometh laden and enriched with so many merits and rewards? Whatsoever he brought into the world, all those he exhibiteth in this most divine sacrament. He that ministereth such food to him that fighteth, what doth he keep in store for him that overcometh! Surely in that immortal life, in that land of promise, he will fill thy desires with all happiness, which in this wilderness giveth thee such heavenly manna. And what doth he so much covet of thee, my soul, by this most noble food, as that he may plentifully reward thee with unspeakable graces? Mark what he bringeth; more, I assure thee, than thou canst wish or desire. "Behold," saith he, "I stand at the door and knock; if any man hear my voice, and shall open to me the gate, I will enter in unto him, and sup with him."

What wilt thou do, O my soul, in so great abundance of all good things? Do what thou art able, and do it quickly. Be thou enlarged to receive such mysteries; make clean the place of thy heart; prepare the upper room of thy best and best-disposed devotion; exclude a mind beating upon vain

and idle cogitations; exclude an entrance to evil desires; yield acceptable passage to the Bridegroom Christ Jesus; gird up thy loins with the girdle of truth; light the lamp of faith; go forth to meet him, and receive him joyfully.

DR. CHRISTOPHER SUTTON.

III.

Thou art invited, O my soul, to a royal banquet; put on thy best apparel then, for the King that bids thee will take great notice of thy dress. It is the marriage-supper of the great King; let me then get on the wedding-garment, that I may go out to meet the Bridegroom of my soul. Take care that thou appear like a guest, lest the Lord of the feast should look upon thee as an intruder. But come away, all things are ready! Surely thou dost not stand doubtful whether thou shalt go or not, nor make excuses to put it off till another time? Art thou sure if thou hast rejected this solemn invitation, and refused thy company to the great Master of the feast, who does now so passionately desire it,—art thou sure to be accepted another time? may not these delays provoke the slighted King to cry out in his anger, that thou, which wert in vain bidden, shalt not taste of my supper?

Raise up thy faculties, therefore, O my

soul, and consider the many obligations that thou art under of hastening to the banquet of thy Lord. Think but upon the condescension of the Almighty. He stoops to solicit my presence, and even entreats me to be there: shall I, then, insolently reject these submissions of the Deity, and despise the goodness of my Creator? But as the condescensions of thy Saviour, O my soul, in calling thee to the feast, so the benefits of it to thyself do oblige thee to accept this call, and hasten to the entertainment with an excess of joy.

Here is that which conveys grace to the soul, and nourishes my faith and all other virtues to that degree, as to make me a new creature, and fit me for the presence of my Lord in his eternal kingdom. Here is that which ratifies the promises of God, applies the merits of my Redeemer's death to my soul, and, in a word, seals the pardon of my sins. Here is that which will make me in a manner the receptacle of my God, for he will come unto me, and make his abode with me; so that I shall enjoy him here below, and in some measure anticipate his glorious presence, which is in heaven the delight of angels.

Reflect, again, upon the honour, O my soul, that is conferred upon thee. Why this great honour, O my Lord, to me, the most wretched of all that are called to thy hea-

venly table? what dost thou see in me to tempt thy compassion, and invite thee to vouchsafe me this honour? Was it not enough for thee to come down from thy glorious seat above, and die upon the cross for me, but must thou also provide this heavenly banquet for thy servant, and oblige him to sit down in thy presence, and feed upon the bread of life?

O my soul, how am I obliged, in gratitude to my Saviour's love upon the cross, to be frequent in the commemoration of it! He there trod the wine-press of his Father's displeasure, and in the bitter anguish of his departing soul, cried out he had forsaken him. The disgrace, as well as the torments of his cruel death, together with his willingness to endure all this for my redemption, are such instances of love, even in this invitation too, as call for the highest expression of gratitude, and a thankful acceptance of the proffer.

BISHOP KEN.

IV.

Let us consider, my soul, before we go to the holy table, for what ends we go thither, and with what hearts we ought to go. Is it not to admire the greatness of God's love in giving his Son to us; and the greatness of Christ's love in giving himself for us? Is it not to render our highest thanks and

praise to the Father and the Son for this inestimable love, and then to offer up ourselves wholly to his service? Is it not to renew our baptismal covenant, wherein we promised to forsake all his enemies, and to lead a mortified life in all obedience to his will?—to represent to God what his Son hath done for us, and humbly to hope in him for all the benefits of his passion?—to receive increase of power to overcome the world, and farther testimonials of his love, and stronger desires after the consummation of it in heavenly bliss?

BISHOP PATRICK.

V.

O blessed Saviour, what more powerful motives can I have to persuade me to communicate than thy command, and the blessed effects of this holy sacrament?

But, alas, my corrupt nature is apt to subject me to low and base inducements to this duty; such as are, fear of my superiors' displeasure, if I abstain; or shame of not appearing as devout as my equals; or the mere custom of the place or of the season.

But, Lord, I do from my heart renounce all these and the like carnal considerations; and I come to thy table to renew my baptismal covenant with thee.

I come to testify my sense of thy love, O

heavenly Father, in thy so loving the world as to give up thy only Son to die for me.

I come to testify my faith in thee, and my love towards thee, O blessed Saviour, and thankfully to commemorate thy wonderful love in dying for me.

I come, Lord, to testify my stedfastness in the communion of thy Church, and my charity to all the world.

I come to thy table, O Lord, from a sense that I want that spiritual food to which thou there invitest me.

Alas, I am soon apt to grow weary of well-doing; a few prayers tire me; every slight temptation overcomes me: but I know that thy body can strengthen my soul, and thy blood revive my drooping obedience; and it is thy most blessed body and blood after which I hunger and thirst: O gracious Lord, grant that I, and all who communicate with me, may feel their saving efficacy. O, feed, refresh, and nourish our souls with them to life everlasting, and that for thy own infinite mercy's sake, which moved thee to offer up thy body and blood for us. Amen. Amen.

BISHOP KEN.

VI.

Dost thou bid me, O Saviour, do this in remembrance of thee? O, how can I forget thee? how can I enough celebrate thee, for

this thy unspeakable mercy? Can I see thee thus crucified before my eyes, and for my sake thus crucified, and not remember thee? Can I find my sins accessory to this thy death, and thy death meritoriously expiating all these my grievous sins, and not remember thee? Can I hear thee freely offering thyself to me, and feel thee graciously conveying thyself into my soul, and not remember thee? I do remember thee, O my Saviour; but O that I could more effectually remember thee! O do thou remember me in thy glory!

BISHOP HALL.

VII.

Lord, who are we, unworthy sinners, that thou shouldst thus regard us?

'Twas for our sakes, and to draw us up to thy love, that thou hast commanded us to commemorate thy passion.

Blessed are the eyes, O Jesu, that see thee in these holy signs; and blessed is the mouth that reverently receives thee: *

Blessed yet more is the heart that desires

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* Thou that art desirous of this table, when thou goest up to the reverend communion to be satisfied with spiritual meats, look up with faith upon the holy body and blood of thy God; marvel with reverence, touch it with thy mind, receive it with the hand of thy heart, and take it fully with thy inward man.—EUSEBIUS EMISSENUS, *quoted in first part of the Homily concerning the Sacrament.*

thy coming, and longs to see thee in thy beauteous self.

O thou eternal Lord of grace and glory, our joy and portion in the land of the living!

What hast thou there prepared for thy servants, who bestowest such pledges of thy bounty here!

What dost thou there reserve in thine own kingdom, who givest us thyself in this place of banishment!

How will thy open vision transport our souls, when our dark faith yields us such delights!

O my adored Redeemer, when will that happy day appear when mine eyes may behold thee without a veil?

When will the clouds and shadows pass away, that thy beams may shine on me in their full brightness?

Away, false pleasures, sin, and vanity; for the God of holiness hath touched my heart.

He has himself gone in and taken full possession, and sealed it up for his own service.

DR. HICKES.

VIII.

A MEDITATION FOR THE COMMUNION AT CHRISTMAS.

Welcome, thrice-blessed day! the desire of all nations, whose distant glories made the father of the faithful to rejoice, and whose approaches filled the world with won-

der and expectation: thou wert ushered in with angelic hymns, and celebrated ever since with anthems of praise, because thou didst bring forth joy and a Redeemer to mankind. Happy am I, that I have a sacrifice of thanksgiving in my hand, to express the delight which my heart doth feel! This holy table is the altar upon which I offer my acknowledgments for all mercies; and O how many, how great are those which this day brings to my remembrance! so infinite, they cannot be expressed; and yet so excellent, they must not be forgotten. O my soul, summon all thy powers to admire and worship, for all is miracle and the height of wonder! Eternity begins to be, the Maker of all is made himself, an Infinite Majesty is shrunk into the dimensions of a span, the Word is made flesh, and God becomes man, yet remains God still. Here is a mother who knew no man, a son that had no father on earth, a child of Adam untainted with the contagion that infects all his posterity, an infant honoured with a new and glorious star, adored by kings, worshipped by angels, yet born in the condition of the meanest fortune. All hail, sweetest Saviour! how lovely is thy condescension, how honourable thy abasement! Thou hast more splendour in the rags of thy humility than all the grandeurs of this world could give thee; thou art more a king because thou wouldest

be like a slave for our sakes; and conquerest more hearts by thy stupendous love and unparalleled self-denial. O, how shall I celebrate this great solemnity? wherewithal shall I set forth my gratitude for this most auspicious day? I will receive the cup of salvation, and with faith and ravishments of delight feast upon that precious body and blood which Jesus did this day assume for me. It is not enough, dearest Lord, that thou wast born for me, unless thou art also born again in me, and, as it were, become incarnate in my heart. In thy birth thou wast made one with us; thou didst put on flesh, and wert a partaker of our humanity: and thou hast appointed this holy sacrament, that I might be one with thee, be replenished with thy Spirit, and a partaker of thy divine nature. Nor is it any incongruity if I remember thy passion and praise thee for thy incarnation at once; for as soon as thou wast born, thou didst begin to die; and the life which was here begun, compared to that glorious life which thou didst leave, was itself a very death. But therefore thou wast born, that thou mightest be capable to suffer that death for us which thy divinity could not feel: and thus thy nativity was the first scene of thy passion, for it introduced thy death, and that effected our salvation; so that I will remember both together, for in both thou hast most admirably humbled thyself to the depth of

misery: and yet I doubt not but thou wouldst have stooped lower, if it had been either necessary or possible; but there needs no more testimonies of thy love. Blessed Jesus, I am already overwhelmed with these which are so strange and undeserved, so sweet and ravishing, that my soul could not contain, if it did not vent itself in thy praises. Therefore with angels, &c.

DEAN COMBER.

IX.

A MEDITATION FOR THE COMMUNION AT EASTER.

O my soul, adorn thyself with the garments of gladness; prepare thy most triumphant hymns to go forth and meet this great returning Conqueror. Thou didst rejoice when he was pleased to undertake the combat, and didst celebrate his entrance in the lists witl praises: how, then, will it ravish thee to behold him come off with success and honour! His warfare is now accomplished, and he hath passed through the scorn and cruelty of men, the malice and rage of devils, the just but severe anger of God, yea, the shadow of death and the regions of eternal horror; and after all this, thy Surety is set at liberty, for he hath paid all thy debts, and cancelled all those dismal bonds by which thou wert forfeited to eternal ruin. Thy Champion is

victorious; and as the trophies of his conquest, he hath the keys of death and hell, and leads them both in triumph, vanquished and disarmed. Blessed be He that cometh in the name of the Lord! We receive thee, dearest Saviour, as born to us a second time; and this shall be thy birth-day also, the nativity (though not of our Emperor, yet) of thy empire, — thy restoration to a state of immortality. Thy former birth did shew thee to be the Son of man, but this declares thee to be the Son of God: and now we know that our Redeemer liveth; he that loved us so infinitely as to die for us, doth now ever live to intercede on our behalf; he that expressed such kindness to us in his passion, hath so fully demonstrated his own power in his resurrection, that we are sure he is as able as willing to deliver us. "Let the heavens rejoice, and the earth be glad; for this is the day that the Lord hath made;" a day to be had in everlasting remembrance, a time destined to jubilee and rejoicing. Behold how nature is raising itself from the grave of winter, and seems annually to celebrate the memory of her Lord's resurrection in her green and fresh attire; a season chosen by God for festival three thousand years ago, and observed ever since by Jews or Christians, or both, with the greatest solemnity. See how those blinded Jews rejoice over their paschal lamb (in the midst of all their cala-

mities) for the deliverance of their fathers: but we have a nobler passover for a greater deliverance; Christ our passover is sacrificed for us, therefore let us keep the feast, and that upon the precious body and blood of the Lamb of God, who was slain, but is alive again, and, behold, he lives for evermore. Wherefore I will go to thy altar with joy, and tell out thy works with gladness, O most mighty Saviour, who hast not only died for my sins, but risen again for my justification. And, indeed, what comfort could I have found in this memorial of thy death, if it had not been for thy resurrection? this sacrament would have only remembered thy sufferings, and renewed my sorrow to think that so excellent a person had perished in the attempt of my deliverance; but now it is become a feast of joy, because it is an assurance of thy resurrection, as well as a commemoration of thy passion. And since thou livest, sweetest Jesus, we live also. Thy resurrection raises our hearts from sad despair; it gives a new life to our hopes; it makes our sorrows light, our labours easy, our lives cheerful, and our death advantage, because it hath lost its sting, and is become the gate into immortality. We can charm all our fears and troubles with this one word, "The Lord is risen; yea, the Lord is risen indeed." For thou hast washed us in thy own blood, and made us kings and priests to God, to offer

up at this thy altar never-ceasing praises. Therefore with angels, &c.

DEAN COMBER.

X.

A MEDITATION FOR THE COMMUNION ON ASCENSION-DAY.

I see, O merciful Jesus, thou art content for our sakes to stay here upon earth, when heaven longs for thy return. Thou hast these forty days denied thyself the full fruition of thy glories, to dispel the sorrow and confirm the faith of thy disciples; and yet at last their tears and embraces shew how loath they are to part with thee. But, behold, the day of thy triumph is come, and the holy myriads are sent to wait upon thee; the heavenly singers, that go before, cry, "Open yourselves, ye everlasting doors, that the King of glory may come in." To whom the angels which come out to meet thee answer, in ecstacies of amazement, "Who is the King of glory?" And all the chorus that follow after reply, "Even the Lord of hosts, he is the King of glory." And thus, with hymns and joyful acclamations, is Jesus welcomed to his ancient and most glorious throne. And now, O my soul, why standest thou gazing into heaven? He is too high to be discerned, too bright to be seen with mortal eyes, since cherubims are dazzled at

his splendour. He is gone to his proper place, and ascended thither, whither thy desires carry thee, and where ere long thou shalt see him face to face. Thou standest like Elisha, looking after him, and lamenting thy Master's departure; but he hath left his mantle behind him, even the mysteries of this holy sacrament, which to thy faith is the flesh which he was clothed withal, and is designed to convey a double portion of his Spirit unto thee; so that it appears he hath left his love with us, when his person was taken from us. Away, then, with these sighs and tears; lament no longer the absence of thy Lord, for he is in this blessed feast; he is here in his comforts and graces, here in his merits and his love; and his Spirit can minister the same benefits hereby which his personal presence would have given thee. Go, then, with all possible speed, and taste of his heavenly provision; delight in it above all the sweetnesses in the world, because it contains so many pledges and emblems of thy glorious Redeemer's love. When thou beholdest him that is thy Head so advanced, make haste to unite thyself nearer to him by partaking of his body and blood, that thou mayest finally reign with him. As the celestial choir welcomed him to his heavenly throne, so will we receive him with joy into our poor souls.

DEAN COMBER.

XI.

A MEDITATION FOR THE COMMUNION ON WHITSUNDAY.

I will go to thy altar, O Lord, with a new sacrifice of praise, because thou hast given me a fresh instance of thy love this day. Thou art slow to punish thy enemies, but speedy to comfort thy servants; for no sooner was thy misery changed into glory, but we received the greatest demonstration of thy affections: no sooner didst thou put on thy crown in heaven, but the earth felt the bounty of thy dispensations; for it was not possible for thee, sweetest Jesus, to let thy promise remain long unperformed, or the sad expectations of thy disciples unsatisfied. Being assembled, therefore, this day with one heart in one place, they are suddenly surprised with wonder, and inspired with a heavenly power, such as they had never felt before—vigorous as a mighty wind, cheering as the morning light, inflaming their hearts with zeal, and filling their mouths with anthems endited in the languages of all the world. O wonderful change! their ignorance is changed into learning, their mistakes into infallibility, their fear into courage, their weakness into strength, their sorrow into joy, and they in a moment made able to con-

found the arts and conquer the oppositions of the heathen world, and, in spite of all the devices of Satan, to set up the kingdom of the Lord Christ. And shall not we praise thee for these miraculous dispensations, by which the Gospel was made known even to us in these utmost corners and last of times? Yes, holy Jesus, we will also meet with one accord at thy table, not doubting but thou wouldst give us the same measures of thy Spirit there, if our duty or our necessity did require it. It is enough for us that thou knowest our needs; more than will supply them we dare not ask, less thou wilt not give. Thou hast given us thyself, wherefore we believe thou wilt not deny us thy Spirit, without which we can have no interest in thee, nor benefit from thee. We come not, gracious Lord, with the carnal Jews, to devour thy flesh, but to partake of thy Spirit, which only giveth life; the flesh profiteth nothing. Behold, thy Spirit hath converted millions; let me, therefore, together with thy precious body, receive here such proportions of thy Holy Spirit as may suppress my evil affections, revive my dead heart, comfort my dejected mind, and turn my ignorance into knowledge, my knowledge into practice; and make that practice so sweet and easy, that this may be a day of joy to me also, solemnised in the white garments of sanctification and rejoicing; and, finally, let not this hea-

venly inspiration be only expressed in ecstacies and holy fervours this day, but let thy Spirit rest upon me, and dwell in me for ever; so shall I always have cause to bless thee for so incomparable a gift. Methinks I feel already the force thereof bearing down my corruptions, and its bright beams driving away the mists of sin and error. I find its flames warming my heart with zeal and charity, and its quickening power opening my sealed lips to shew forth thy praise. Therefore with angels, &c.

DEAN COMBER.

XII.

A MEDITATION FOR THE COMMUNION ON TRINITY SUNDAY.

O admirable mystery, to be adored in the profoundest silence! by the contemplation whereof, when I am struck with amazement, I can learn humility, and discover my own ignorance; and I have the opportunity of exercising a nobler faith than if I could comprehend it with my shallow reasonings and imperfect demonstrations. The Trinity in Unity, and the Unity in Trinity, hath been derided by the heathens, and endeavoured to be perplexed by the wits of all kinds of heretics; but it sufficeth me, blessed Jesus, that thou hast revealed it, and thy holy

Church (divided in too many other things) hath universally agreed in this great truth. And I am the more confirmed in it, because I learn by it to worship with a regular devotion; from hence I am taught to pray to the Father in the name of the Son, through the assistance of the Holy Ghost; and as long as I live will I praise thee and magnify thee in this manner. I will bless thee particularly at this holy feast for so excellent a revelation; for this ordinance itself contains many things above my understanding, and all is mystery. The Trinity is the article, and this sacrament the rite, which do distinguish thy true religion from all the sects in the world: wherefore, by observing this rite, I do embrace this faith; and upon the representation of thy death, I do profess to live in it, and die for it, resolving never to have other Lord. And when I find the Father giving, the Son given, and the Holy Ghost dispensing that gift unto my soul in this sacred communion, it shall be a greater confirmation to my faith in this divine mystery than can be acquired from the most curious search into it. However, I am resolved my reason shall vail to thy word, and I will be content to stay for a full apprehension of this sublime truth, till I am advanced to a state of angelic perfection, and come to behold the glories of the Triune God. Till then I will bless thee for what I

know, and believe more than I can perceive; and I will worship the same majesty which the heavenly choir doth in their addresses. Therefore with angels, &c.

DEAN COMBER.

Prayers

BEFORE RECEIVING

THE HOLY COMMUNION.

When a natural eye looks upon the sacrament—to wit, of the Lord's Supper—it finds in it a bare and mean kind of ceremony. Take care there be not any of you that come to it, and partake of it, with others who prize it little, have but few conceits of it, and do indeed find as little in it as they look for. But what precious consolation and grace doth a believer meet with at this banquet! how richly is the table furnished to his eye! what plentiful varieties employ his hand and taste! what abundance of rare dainties! Yet there is nothing but One here: but that One is all things to the believing soul; it finds his love is sweeter than the richest wine to the taste, or best odours to the smell; and that delightful word of his, "thy sins are forgiven thee," is the only music to a distressed conscience.—Archbishop Leighton.

Prayers

BEFORE

COMMUNION.

I.

O BLESSED Jesus, do thou so open my eye of faith to discern thy body and blood in this holy sacrament; do thou so dispose me at this time, that I may feel all the happy effects of thy own divine institution; that my soul may receive such lasting impressions of thy goodness, and be so filled with the love of thee, and with the incomparable delights of thy service, and with such an early foretaste of heaven, that all the pleasures of sin may appear to me tasteless and unwelcome.

O heavenly Father, clothe me with thy wedding-garment, even the graces of my blessed Saviour; for then I am sure to be a welcome guest at thy table, when I shall

come thither in the likeness of thy own well-beloved Son, in whom thou art always well pleased.

O heavenly Father, fill me with a lively faith, profound humility, filial obedience, pure affections, and universal charity. Oh, raise in my soul all that zeal and devotion, that love and desire, that joy and delight, that praise and thanksgiving, which become the remembrance of a crucified Saviour; and that for his sake only that redeemed me: in whose holy words I sum up all the graces and blessings of which I stand in need. Our Father, &c.

BISHOP KEN.

II.

O God and Father, bestow on me such a measure of that Spirit through which thy Son offered himself, as may sanctify for ever the body and soul which now I offer, and may likewise help me to perform the service which I do promise; a spirit of contrition, that I may abhor those sins which did deliver my God to death; a spirit of holiness, that I may never be tempted to them again, any more than a crucified man can be tempted. O, let this crucified body, which I present to thee as such, never be untied from his cross, to return afresh to folly and vanity. Arm and rod of the Lord, who didst revenge my sins on thy own Son,

in thy mercy correct and destroy them also in me. O my God, accept of a heart that sheds now before thee its tears, as a poor victim does its blood, and that raises up unto thee all its desires, its thoughts, its zeal, as a burnt-offering doth its flames. And since my sacrifice can neither be holy nor accepted being alone, accept of it, O Father, as it is an oblation supported by that sacrifice which alone is able to please thee. Receive it, clothed with the righteousness of thy Son, and made acceptable with that holy perfume which rises from off his altar; and grant that he who sanctifies and they who are by him sanctified, may be joined in one passion, and may enjoy hereafter with thee the same glory. Amen.

DR. BREVINT.

III.

O blessed Saviour, I, a poor unworthy sinner, have an earnest longing to come to thy table; but, considering my many and grievous sins, I tremble and fear to approach unto it. I come therefore to thee, the fountain of mercy, hoping that thou wilt wash me; I come to thee, the good Samaritan, hoping thou wilt cleanse my wounds: I open my grief, and discover my iniquities to thee; I look upon my sins, great and grievous, and thereupon tremble; yet, beholding thy mercies great and plentiful, I am there-

with again refreshed. Remember, O Lord, how many pains and sorrows thou didst sustain to expiate my sins. I entreat thee therefore by them to purge and purify me, that I may worthily be incorporated into thy body, which is thy Church, and may also worthily receive this sacrament, that so, together with thy whole Church, I may give thee praise everlastingly. Amen.

BISHOP ANDREWS.

IV.

Send down, O Lord, the Spirit of power into my heart, and enable me to subdue all its unruly passions, to mortify my lusts and desires, and to deny myself; that what thou determinest may be my choice, and thy will be the rule of all my actions.

Let thy Holy Spirit so assist me, O most gracious Father, that my preparations for the sacrament may be such as if I were preparing to stand before the throne of my eternal Judge, that nothing may alienate my affections from thee, nor alter my resolutions heavenward; but that I may so worthily eat the flesh and drink the blood of the Son of man, that when I go hence, I may be admitted to the marriage-supper of the Lamb, through Jesus Christ our Lord. Amen.

BISHOP SPARROW.

V.

O Father of mercies, who hast once given thy Son to die for me, and art now ready in this holy sacrament to offer him to me again; I humbly adore, but I am utterly at a loss when I would duly prize so invaluable a mercy. What am I, poor wretched creature, that I should sit down to eat with my blessed Lord, when the glorious angels do at a distance adore and pay him homage? But since it is thy glorious excellency, O blessed Jesu, to love those that hate thee, and to save their lives who barbarously took away thine, and accordingly to call to this heavenly feast so unworthy a wretch as I am,—I am ready to come at thy command; but would fain come worthily, and leave all my sins behind me, seeing it is no feast for them. Oh, I loathe them, and would never yield to commit them, were they to do again; and humbly entreat my heavenly Father, that, for thy sake, he would freely forgive me what is past, and rid me of them for the time to come. Slay them, good Lord, for they have slain thee; and will slay me too in time, if they are suffered to reign in me. Meet me in this heavenly banquet with a full pardon of all mine offences, and with a perfect cure of all mine infirmities and spiritual distempers, that I may be cleansed by thy blood, and quickened by thy Spirit, and assured of

that eternal life which, for thy sake, God has promised to all his elect ones.

All this thou art ready to do for me, O holy Jesus, if I come worthily. And therefore my humble request is, that thou wouldst assist me acceptably to perform the duties of this heavenly feast, that so I may enjoy all the blessings of it, and find it a communion of thy very body and blood. I would gladly remember thy dying love with a heart that is full of thanks, and quite weary of my sins, and most desirous of thy grace, and is thoroughly prepared to seal a lasting covenant of repentance and reconciliation with thee and with all my neighbours. All this I desire to do, and to do it fervently. But, alas, I cannot do it as I ought, unless thou, O blessed Saviour, wilt graciously come and help me. My apprehensions of this amazing love are very low; O, do thou exalt them! My heart is still insensible of what thou hast done and suffered for me, and my affections are dull and heavy; O, do thou quicken and inflame them! Make me love thee as much as it is possible for my heart to love any, and to desire thy grace as highly as I need it; and to be set against every sin as irreconcilably as there is just cause for the same, both for thy sake and for mine own; and to love all my brethren as I am beloved, that I may be fit to receive the abundant communications of thy grace in this holy

sacrament. I earnestly ask, and humbly hope for all this, O good God, only because I infinitely need it; and because thy grace is infinite, which will not suffer thee to see the necessities of thy poor servants unsupplied; and because, unworthy as I am, I am still the purchase of thy Son's most precious blood. Oh, then, do not despise me for thine own mercies' and for thy dear Son's sake, in whose holy name and words I further pray as he hath taught me. Our Father, &c.

REV. JOHN KETTLEWELL.

VI.

O Lord of heaven and earth, who knowest my down-sitting and my up-rising, and understandest my thoughts afar off; with what trembling ought I to approach thee, though I knew nothing by myself. But, alas, my own heart condemns me; and thou art greater than my heart, and knowest all things. O Lord, do thou create in my heart a sincere desire to become better, and a stedfast resolution to endeavour to grow in grace and in the knowledge of our Lord Jesus Christ. When I go to offer myself most solemnly to thee at thy altar, make me feel thy divine presence with me, enlightening my mind—raising in me worthy thoughts and affections towards my dear Saviour—engaging my will more firmly to thine—con-

firming all my pious resolutions—exciting my faith, hope, love, and joy,—that this holy communion may be to the continuance of a holy life in greater care, diligence, and zeal, in all well-doing. Assist me, I beseech thee, in every part of my duty, that I may remember the sufferings of the Lord Jesus, so as to be crucified with him; and his great love, so as to love him with all my soul, and my neighbour as myself; and the new covenant made in his blood, so as to have his laws written on my heart; and all the precious promises he hath thereby sealed to us, so as to place my entire contentment and satisfaction in them, till I come to possess that perfect happiness which I wait for, through thy mercies in Christ Jesus. Amen.

BISHOP PATRICK.

VII.

O God, who seeing that the dulness of our spirits so often needs fresh impulses of sense, hast wonderfully contrived to set before us thy sacrificed Son, so as to exercise at once our faith and love, while he is made really present to all the faithful, and is by them verily and indeed received; reclaim, we humbly beseech thee, all our wandering affections with this miracle of goodness, and compose them into such a diligent and devout attendance on our gracious Lord, that we may daily feed our adoration and love of him, and daily

grow in our desires of seeing eternally his glorious face, who, with thee and the Holy Ghost, liveth and reigneth one God, world without end. Amen.

DR. HICKES.

VIII.

Glory be to thee, O gracious Jesu, who, to help our memories, and to impress thy love deep on our souls, hast instituted this blessed sacrament, and commanded us, "Do this in remembrance of me."

O Jesu, let the propitiatory sacrifice of thy death, which thou didst offer upon the cross for the sins of the whole world, and particularly for my sins, be ever fresh in my remembrance.

O blessed Saviour, let that mighty salvation thy love has wrought for us, never slip out of my mind; but especially, let my remembrance of thee in this holy sacrament be always most lively and affecting.

O Jesu, if I love thee truly, I shall be sure to frequent thy altar, that I may often remember all the wonderful loves of my crucified Redeemer.

I know, O my Lord and my God, that a bare remembrance of thee is not enough; O do thou therefore fix in me such a remembrance of thee as is suitable to the infinite love I am to remember; work in me all those

holy and heavenly affections which become the remembrance of a crucified Saviour.

O merciful Jesu, let that immortal food, which in the holy eucharist thou vouchsafest me, instil into my weak and languishing soul new supplies of grace, new life, new love, vigour, and new resolution, that I may never more faint, or droop, or tire, in my duty.

O my God, thou who alone changest the heart, O be thou pleased to change mine; change my aversion to thee into an entire love of thee. O give me a filial repentance, that with a broken and contrite heart I may grieve, and mourn, and repent, for all my former sins, and may for ever forsake them, and return to my obedience.

Let thy love, O my God, so perfectly exhaust my soul, that I may for the future stedfastly purpose to lead a new life, that I may renew my baptismal vow, that I may hereafter live as a sworn votary to thy love.

O heavenly Father, settle in my soul a lively faith in thy mercy through Christ, a steady belief of all thy love to sinners, and an affectionate reliance on the merits and mediation of thy crucified Son, of my being accepted in the beloved, for whom I will ever adore and love thee. Amen.

BISHOP KEN.

IX.

O most mighty God and merciful Father, who, according to the multitude of thy mercies, dost put away the sins of those who truly repent; open, O Lord, I beseech thee, the eyes of thy mercy upon me thy most unworthy servant, who in heart earnestly implores pardon and forgiveness of all my sins and offences. Thy blessings and benefits I have abused, thy judgments and punishments not feared, the means of my salvation too often neglected; and thus most grievously have I provoked thy wrath and indignation. Shouldest thou, therefore, O Lord, be extreme to mark what is done amiss, and take vengeance for my sins, I were as dust before the face of the wind, and in justice might be swept away for ever.

But, O Lord, with thee there is mercy, that thou mightest be feared. Thou art a God of all comfort and consolation; a merciful, loving, and gracious Father, ready and willing to hear all penitent sinners that in heart are truly sorrowful for their sins. In the name, therefore, of Jesus Christ, my blessed Redeemer, I humbly prostrate myself before the throne of thy mercy-seat, accompanied with no other hope than such as proceeds from the richness of thy mercy, that, for his sake alone, thou wilt have compassion

upon me, beseeching thee not to let my sins be a cloud between thee and my distress.

And now, O Lord, that I am about to receive the blessed sacrament of the body and blood of Jesus Christ, how shall I, that am so great a sinner, dare presume to approach thy table? The heavens in thy sight are not clean, and the pillars of the earth shake at thy presence. Yet, Lord, thou hast provided a special means, and in thy Gospel left us a command, "Come unto me, all ye that are weary and heavy-laden." Which command I obey; and in confident assurance of thy promise in Christ Jesus, I trust thou wilt have mercy upon me. Wash me thoroughly from my wickedness, and cleanse me from my sin, and renew a right spirit within me; and of thy gracious goodness direct me in this service, that all the faculties of my soul and body may be intent rightly to apprehend, and humbly to receive this eternal food—this bread of life—the heavenly and wonderful mystery; and that, by thy grace, I may obtain the virtue, fruit, and benefits of the death and passion of my Saviour, and by the same the remission of my sins and everlasting salvation, through Jesus Christ our Lord. Amen.

DEAN COLET.

X.

Almighty God and most merciful Father, give me, I beseech thee, that grace, that I may duly examine the inmost of my heart and my most secret thoughts, how I stand before thee. Lord, I confess all my sins, and my unworthiness to present myself at thine altar. But thou canst forgive sin, and give repentance: do both, gracious Father; and then behold I am clean to come unto thee. Lord, make me a worthy receiver of that for which I come—Christ, and remission of sin in Christ; and that for his own mercy-sake and thine. Amen.

ARCHBISHOP LAUD.

XI.

O Lord, consider my complaint, for I am brought very low. O Lord, how long wilt thou be angry with thy servant that prayeth? O Lord, give me grace and repentance, and thou canst not be angry with my prayer. O Lord, I am thine; save me, and deliver me not into the will of mine enemies, especially my ghostly enemies. O Lord, I am thy servant; thy unprofitable, wasteful servant, yet thy servant. O Lord, set my accounts right before thee, and pardon all my mis-spendings and mis-reckonings. O Lord, I am thy son; thy most unkind, pro-

digal, run-away son, yet thy son. O Lord, though I have not retained the love and duty of a son, yet do not thou cast off the kindness and compassion of a father. O Lord, in thy grace I return to thee; and though I have eaten draught with all the unclean swine in the world in my hungry absence from thee, yet now, Lord, upon my humble return unto thee, give me, I beseech thee, the bread of life, the body and blood of my Saviour, into my soul, that I may be satisfied in thee, and never more run away from thee, even for Jesus Christ's sake, that gave himself for me. Amen.

ARCHBISHOP LAUD.

XII.

O Lord God, hear my prayers. I come to thee in a stedfast faith; yet for the clearness of my faith, Lord, enlighten it; for the strength of my faith, Lord, increase it. Behold, I quarrel not [at] the words of thy Son, my Saviour's blessed institution. I know his words are no gross, unnatural conceit; but they are spirit and life. While the world disputes, I believe. He hath promised me, if I come worthily, that I shall receive his most precious body and blood, with all the benefits of his passion. My Saviour is willing, in this tender of them both to me. Lord, so wash and cleanse my soul, that I may now, and at all times, come prepared

by hearty prayers and devotions; and be made worthy, by thy grace, of this infinite blessing, the pledge and earnest of eternal life, in the merits of the same Jesus Christ, who gave his body and blood for me. Amen.

ARCHBISHOP LAUD.

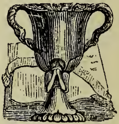
XIII.

I, miserable sinner, confess and acknowledge, with bended heart and hands lifted up in the presence of thee, O God, my many and manifold sins, and that I have transgressed sundry ways against the precepts of the first and second table. I am sorry from the bottom of my heart; and it grieveth me that I have so often offended thee, my gracious God. I come unto thee as an humble suitor, to obtain mercy and pardon for all my offences. I beseech thee to sanctify me by thy Holy Spirit; to strengthen my faith against all assaults of my ghostly enemy; to seal up in me by this holy mystery that comfortable hope of the life to come.

Direct me, I beseech thee, now approaching to thy holy table, that I may abide with thee, and be a fit habitation for thy holy presence, both now and for evermore. O Lord, make me careful in the performance of this, so high a part of thy holy worship. I come, Lord, as the sick to the Physician of life, as an offender to the Lord of mercy, as the blind to the light of the eternal Sun, as the poor

and needy to the God of heaven and earth, rich in mercy; therefore, O Lord, cure my infirmities, pardon my offences, lighten my burdens, enrich my poverty; grant that I may with such reverence receive this heavenly manna, with such contrition and devotion, with such purity and faith, with such a purpose and intent, as is expedient for my salvation. And grant that at last I may behold perpetually thy beloved Son, with face revealed, whom now I receive in the way by faith only; who liveth and reigneth with thee and the Holy Ghost, one God, for ever and ever. Amen.

DR. SUTTON.



THE

Holy Communion.

O MY soul, we are now in the house of God. Behold the sermon is ended, and the devout guests are now flocking to celebrate the feast, and commemorate the death and passion of the crucified Jesus. Turn thyself, therefore, to the heavenly table; for, behold, there stands the priest of the living God, and the messenger of the great King is sent out to call them that are bidden. How solemn, O my soul, is the celebration of this holy ordinance! All things here are in a profound silence, which well suits the representation of so mysterious a tragedy as the death and passion of the Son of God. It is fit, indeed, that our first approaches to that awful mystery should be taken up with a silent contemplation of its wonders.

Glory be to thee, O Lord God, for giving me this blessed opportunity of coming to thy table, and approaching thy throne. O, grant I may never more pollute my soul, which I trust thou hast made thy temple to reside in, who art the God of purity.—Bishop Ken.

THE ORDER

OF THE

Administration of the Lord's Supper,

OR

HOLY COMMUNION.

The Table, at the Communion-time having a fair white linen cloth upon it, shall stand in the body of the Church, or in the Chancel, where Morning and Evening Prayer are appointed to be said. And the priest, standing at the north side of the table, shall say the Lord's Prayer, with the Collect following, the people kneeling.

OUR Father, which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against

us. And lead us not into temptation; but deliver us from evil. Amen.

The Collect.

Almighty God, unto whom all hearts be open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name; through Christ our Lord. Amen.

Then shall the priest, turning to the people, rehearse distinctly all the TEN COMMANDMENTS; and the people, still kneeling, shall, after every commandment, ask God mercy for their transgression thereof for the time past, and grace to keep the same for the time to come, as followeth.

Minister. God spake these words, and said, I am the Lord thy God: thou shalt have none other gods but me.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth. Thou shalt not bow down to them, nor worship them: for I the Lord thy God am a jealous God, and visit the sins of the fathers upon the children, unto the third and fourth

generation of them that hate me, and shew mercy unto thousands in them that love me, and keep my commandments.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Remember that thou keep holy the Sabbath-day. Six days shalt thou labour, and do all that thou hast to do; but the seventh day is the Sabbath of the Lord thy God. In it thou shalt do no manner of work, thou, and thy son, and thy daughter, thy man-servant, and thy maid-servant, thy cattle, and the stranger that is within thy gates. For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day; wherefore the Lord blessed the seventh day, and hallowed it.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Honour thy father and thy mother, that thy days may be long in the land, which the Lord thy God giveth thee.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt do no murder.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not commit adultery.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not steal.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not bear false witness against thy neighbour.

People. Lord, have mercy upon us, and incline our hearts to keep this law.

Minister. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his servant, nor his maid, nor his ox, nor his ass, nor any thing that is his.

People. Lord, have mercy upon us, and write all these thy laws in our hearts, we beseech thee.

Then shall follow one of these two Collects for the Queen,* the priest standing as before, and saying,

Let us pray.

Almighty God, whose kingdom is everlasting, and power infinite, have mercy upon the whole Church; and so rule the heart of

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* So great are the blessings of a righteous and peaceable government, that we are commanded, in an especial manner, to pray for kings, and for all that

thy chosen servant VICTORIA, our Queen and Governor, that she (knowing whose minister she is) may above all things seek thy honour and glory: and that we, and all her subjects (duly considering whose authority she hath) may faithfully serve, honour, and humbly obey her, in thee, and for thee, according to thy blessed Word and ordinance, through Jesus Christ our Lord, who with thee and the Holy Ghost liveth and reigneth, ever one God, world without end. Amen.

Or,

Almighty and everlasting God, we are taught by thy holy Word, that the hearts of kings are in thy rule and governance, and that thou dost dispose and turn them as it seemeth best to thy godly wisdom: we humbly beseech thee so to dispose and govern the heart of VICTORIA thy servant, our Queen and Governor, that, in all her thoughts, words, and works, she may ever seek thy honour and glory, and study to preserve thy people com-

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are in authority; for *them* first, that, remembering they are in the place of God, they may endeavour to promote *his* glory whom they represent, defend the persons and rights of men, and punish evil-doers according to the tenour of these laws; and secondly, for *ourselves*, that we may obey our governors out of a principle of conscience, and in obedience to God.—BISHOP WILSON.

mitted to her charge, in wealth, peace, and godliness. Grant this, O merciful Father, for thy dear Son's sake, Jesus Christ our Lord. Amen.

Then shall be said the Collect of the day. And immediately after the Collect, the priest shall read the Epistle, saying, The Epistle [*or*, The portion of Scripture appointed for the Epistle] is written in the — chapter of —— beginning at the — verse. And the Epistle ended, he shall say, Here endeth the Epistle. Then shall he read the Gospel (the people all standing up), saying, The holy Gospel is written in the — chapter of —— beginning at the — verse. And the Gospel ended, shall be sung or said the Creed following, the people still standing as before.

I believe in one God the Father Almighty, Maker of heaven and earth, and of all things visible and invisible :

And in one Lord Jesus Christ, the only-begotten Son of God, begotten of his Father before all worlds, God of God, Light of light, Very God of very God, begotten, not made, being of one substance with the Father, by whom all things were made, who for us men, and for our salvation, came down from heaven, and was incarnate by the Holy Ghost of the Virgin Mary, and was made man, and was crucified also for us under Pontius Pilate. He suffered and was buried ; and the third

day he rose again according to the Scriptures, and ascended into heaven, and sitteth on the right hand of the Father. And he shall come again with glory to judge both the quick and the dead: whose kingdom shall have no end:

And I believe in the Holy Ghost, the Lord and Giver of life, who proceedeth from the Father and the Son, who with the Father and the Son together is worshipped and glorified, who spake by the prophets. And I believe one catholic and apostolic Church. I acknowledge one baptism for the remission of sins; and I look for the resurrection of the dead, and the life of the world to come. Amen.*

Then shall follow the Sermon, or one of the Homilies already set forth, or hereafter to be set forth, by authority.

Then shall the priest return to the Lord's table, and begin the offertory,† saying one or more of these sentences following, as he thinketh most convenient in his discretion.

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* Lord, increase my faith; grant that I may die in this faith, and in the communion of thy holy Church, and be united to thee, and all thy members, by a faith and charity that shall never end.—Bishop Wilson.

† Say secretly: "I will give as I am able, according to the blessing of the Lord my God, which he has given me." And when you give your alms, say, "Lord, pardon all my vain expenses; and accept of this tes-

Let your light so shine before men, that they may see your good works, and glorify your Father, which is in heaven. (St. Matt. v. 16.)

O heavenly Father, give us all grace, that we may honour thee both in our lives and by our alms, and that thou mayest be glorified by those that receive them.

Lay not up for yourselves treasures upon the earth, where the rust and moth doth corrupt, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither rust nor moth doth corrupt, and where thieves do not break

Magnify the power of thy grace, O God, upon us, in freeing our souls from the love of riches; that we may have the greatest part of our treasure in heaven; and that our hearts may be there also.

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timony of my gratitude, for what I have received from thee."—Bishop Wilson.

Sincere Christians at the receiving of the holy communion should, together with the actual sacrifice of themselves, bring the free-will offering of their goods; for this as naturally follows the former as the fruits and leaves follow the tree, and as what we have or can comes after what we are. Therefore, as our bodies and souls are sacrifices attending the sacrifice of Christ, so also must our goods attend the sacrifice of our persons.—Dr. Brevint.

through and steal. (St. Matt. vi. 19, 20.)

Whatsoever ye would that men should do unto you, even so do unto them; for this is the law and the prophets. (St. Matt. vii. 12.)

May this rule of eternal justice be ever present with us, that neither self-love nor interest may lead us to transgress it.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. (St. Matt. vii. 21.)

Grant, O God, that we may never build our hopes of salvation upon an outward profession only, without a life of holiness and good works.

Zaccheus stood forth and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have done any wrong to any man, I restore fourfold. (St. Luke xix. 8.)

If thou, O God, givest me ability, give me an heart to be both just and charitable; that thou mayest say unto me, as thou didst unto this publican, "Salvation is come to thy house."

Who goeth a warfare at any time of his own cost? who planteth a

Shall the soldier, the husbandman, and the shepherd, all have their

vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk of the flock? (1 Cor. ix. 7.)

wages, and thy ministers only, O Jesus, be grudged theirs? God forbid! Vouchsafe unto me and to all Christians a better mind, I beseech thee.

If we have sown unto you spiritual things, is it a great matter if we should reap your worldly things? (1 Cor. ix. 11.)

May the good Spirit of God bless the heavenly seed sown by his ministers, that both they and we may reap the fruit of their labour.

Do ye not know that they who minister about holy things, live of the sacrifice? And they who wait at the altar are partakers with the altar? Even so hath the Lord also ordained, that they who preach the Gospel should live of the Gospel. (1 Cor. ix. 13, 14.)

Since thou, O Jesus, hast ordained this, far be it from me to envy, or to deprive thy servants of the right which thou hast given them.

He that soweth little shall reap little; and he that soweth plenteously shall reap plenteously. Let every man do according as he is

It will be our own fault, if we reap not a plentiful crop.

Let us proportion our alms to our ability, lest

disposed in his heart; not grudgingly, or of necessity; for God loveth a cheerful giver. (2 Cor. ix. 6, 7.)

we provoke God to proportion his blessings to our alms.*

Let him that is taught in the word minister unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he reap. (Gal. vi. 6, 7.)

There is nothing, O God, which we can give to thy ministers, equal to the blessings which we receive from them, who minister unto us the means of grace and salvation.

While we have time, let us do good unto all men, and especially unto them that are of the household of faith. (Gal. vi. 10.)

Blessed be God, that I have yet time! Lord, give me an heart to do good, before the night cometh, when no man can work.

Godliness is great riches, if a man be content with that he hath; for we brought nothing into the world, neither may we carry any thing out. (1 Tim. vi. 6, 7.)

Give me, O God, a pious and a contented mind; and for the rest, "thy will be done."

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* Bp. Beveridge.

Charge them who are rich in this world, that they be ready to give, and glad to distribute, laying up in store for themselves a good foundation against the time to come, that they may attain eternal life. (1 Tim. vi. 17, 18, 19.)

Bless God, ye that have riches, if he has given you grace and power to give them with a liberal hand and cheerful heart, without which they will be the occasion of certain ruin.

God is not unrighteous that he will forget your works and labour that proceedeth of love, which love ye have shewed for his name's sake, who have ministered unto the saints, and yet do minister. (Heb. vi. 10.)

My God, we have nothing but what is thine; and yet thou makest thyself a debtor to us for what we give to thy poor and to thy ministers. How great is this goodness!

To do good, and to distribute, forget not; for with such sacrifices God is well pleased. (Heb. xiii. 16.)

May our prayers and our alms go up before thee, O God! And graciously accept them for Jesus Christ's sake.

Whoso hath this world's good, and seeth his brother have need, and shutteth up

Thou, O God, canst support all thy poor without our assistance; but it is by them that thou triest

his compassion from him, how dwelleth the love of God in him? (1 John iii. 17.)

our faith, and our love for thee.

Give alms of thy goods, and never turn thy face from any poor man; and then the face of the Lord shall not be turned away from thee. (Tob. iv. 7.)

Give me, O Lord, a true compassion for the miseries of others, that thou mayest have compassion on me at the great day.

Be merciful after thy power. If thou hast much, give plenteously; if thou hast little, do thy diligence gladly to give of that little: for so gatherest thou thyself a good reward in the day of necessity. (Tob. iv. 8, 9.)

I thank thee, O God, that thou judgest not by the greatness of the gift, but by the heart, and the ability of the giver; and wilt reward accordingly.

He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again. (Prov. xix. 17.)

To thy account, O God, I place my charity to the poor thou sendest unto me; and I know that I shall be no loser.

Blessed be the man that provideth for the sick and needy: the Lord shall deliver him in the time of trouble. (Psalm xli. 1.)

Keep me, O God, from all idle and vain expenses, that I may always have to give to him that needeth. At the hour of death, and in the day of judgment, good Lord, deliver me.

[The meditations on the sentences of Scripture are from Bishop Wilson.]

Whilst these sentences are in reading, the deacons, churchwardens, or other fit persons appointed for that purpose, shall receive the alms for the poor, and other devotions of the people, in a decent basin or plate, to be provided by the parish for that purpose; and reverently bring it to the priest, who shall humbly present and place it upon the holy table.

And when there is a communion, the priest shall then place upon the table so much bread and wine as he shall think sufficient.*

After which done, the priest shall say,

Let us pray for the whole state of Christ's Church militant here in earth.

Almighty and ever-living God, who by thy holy apostle hast taught us to make prayers and supplications, and to give thanks

* The elements which we are invited to take are of fruits growing out of the earth, to shew that the earth, which was cursed for Adam's sake, is blessed for

for all men, we humbly beseech thee most mercifully to accept our alms and oblations, and to receive these our prayers, which we offer unto thy Divine majesty, beseeching thee to inspire continually the universal Church with the spirit of truth, unity, and concord; and grant that all they that do confess thy holy name may agree in the truth of thy holy word, and live in unity and godly love. We beseech thee also to save and defend all Christian kings, princes, and governors; and especially thy servant VICTORIA our queen, that under her we may be godly and quietly governed; and grant unto her whole council, and to all that are put in authority under her, that they may truly and indifferently minister justice, to the punishment of wickedness and vice, and to the maintenance of thy true religion and virtue. Give grace, O heavenly Father, to all bishops and curates, that they may both by their life and doctrine set forth thy true and lively word, and rightly and duly administer thy holy sacraments. And to all thy people give thy heavenly grace, and especially to this congregation here present, that with meek heart and due reverence they may hear and receive thy holy word, truly serv-

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Christ's sake. As it brings forth thorns and thistles, to call to mind our rebellion, so it brings forth bread and wine, to call to mind our redemption.—BP. HACKET.

ing thee in holiness and righteousness all the days of their life. And we most humbly beseech thee of thy goodness, O Lord, to comfort and succour all them who in this transitory life are in trouble, sorrow, need, sickness, or any other adversity. And we also bless thy holy name for all thy servants departed this life in thy faith and fear; beseeching thee to give us grace so to follow their good examples, that with them we may be partakers of thy heavenly kingdom: grant this, O Father, for Jesus Christ's sake, our only Mediator and Advocate. Amen.

At the time of the celebration of the communion, the communicants being conveniently placed for the receiving of the holy sacrament, the priest shall say this exhortation.

Dearly beloved in the Lord, ye that mind to come to the holy communion of the body and blood of our Saviour Christ, must consider how St. Paul exhorteth all persons diligently to try and examine themselves, before they presume to eat of that bread and drink of that cup. For as the benefit is great, if with a true penitent heart and lively faith we receive that holy sacrament (for then we spiritually eat the flesh of Christ, and drink his blood: then we dwell in Christ, and Christ in us: we are one with Christ, and Christ with us); so is the danger great,

if we receive the same unworthily. For then we are guilty of the body and blood of Christ our Saviour; we eat and drink our own damnation, not considering the Lord's body: we kindle God's wrath against us; we provoke him to plague us with divers diseases, and sundry kinds of death. Judge therefore yourselves, brethren, that ye be not judged of the Lord; repent you truly for your sins past; have a lively and stedfast faith in Christ our Saviour; amend your lives, and be in perfect charity with all men; so shall ye be meet partakers of those holy mysteries. And, above all things, ye must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and man;* who did humble himself even to the death upon the cross, for us miserable sin-

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* Draw near, therefore, ye contrite souls, and behold the Lamb of God dying for those sins for which ye have mourned, removing that wrath at which ye trembled; let your sorrow be turned into joy, and your fear into faith and hope. Come and offer up your best praises to the Father, who contrived this glorious redemption; to the Son, who effected it; and to the Holy Ghost, who gives us the benefit thereof. As every Person of the blessed Trinity hath joined in this noble work, let every Person share in the praise; and as the world hath been redeemed, so let every man make his parti-

ners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. And to the end that we should alway remember the exceeding great love of our Master and only Saviour Jesus Christ, thus dying for us, and the innumerable benefits which, by his precious blood-shedding, he hath obtained to us, he hath instituted and ordained holy mysteries as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. To him, therefore, with the Father and the Holy Ghost, let us give (as we are most bounden) continual thanks; submitting ourselves wholly to his holy will and pleasure, and studying to serve him in true holiness and righteousness all the days of our life. Amen.

Then shall the priest say to them that come to receive the holy communion,

Ye that do truly and earnestly repent you of your sins, and are in love and charity with your neighbours, and intend to lead a new life, following the commandments of God,

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cular acknowledgments. Behold, how fit a Saviour is provided! one that is God that he might conquer, man that he might suffer, and both God and man that he might reconcile the Divine majesty to human nature. Praise ye the Lord!—Comber.

and walking from henceforth in his holy ways, draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to almighty God, meekly kneeling upon your knees.

Then shall this general confession be made in the name of all those that are minded to receive the holy communion, by one of the ministers, both he and all the people kneeling humbly upon their knees, and saying,

Almighty God, Father of our Lord Jesus Christ, Maker of all things, Judge of all men; we acknowledge and bewail our manifold sins and wickedness, which we from time to time most grievously have committed, by thought, word, and deed, against thy Divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent, and are heartily sorry for these our misdoings. The remembrance of them is grievous unto us; the burden of them is intolerable. Have mercy upon us, have mercy upon us, most merciful Father; for thy Son our Lord Jesus Christ's sake, forgive us all that is past, and grant that we may ever hereafter serve and please thee in newness of life, to the honour and glory of thy name, through Jesus Christ our Lord. Amen.

Then shall the priest (or bishop, being present)

stand up, and turning himself to the people, pronounce this absolution:*

Almighty God, our heavenly Father, who of his great mercy hath promised forgiveness of sins to all them that with hearty repentance and true faith turn unto him, have mercy upon you, pardon and deliver you from all your sins, confirm and strengthen you in all goodness, and bring you to ever-

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* If we would choose to believe rather than dispute, it would be a powerful cordial to every troubled spirit, by a particular officer from the kingdom of heaven to be thus saluted; and he that cannot value this absolution from the priest, can no other way receive satisfaction to his doubts and fears, unless he expect to be assured of his remission by an immediate revelation, or can be content to stay till the day of judgment for the resolution of this great inquiry. Let it therefore cheer your hearts, ye contrite ones, to hear this blessing from your spiritual Father; for behold it contains all that you do need or can desire. Are you miserable? here is mercy. Are you sinful? here is pardon. Are you liable to punishment? here is deliverance. Are you desirous, but unable to do good? here is strength and confirmation. Are you fearful of death and hell? here is heaven and everlasting life. And all this asked of God by one that he hath commissioned to make this prayer; so that your only care is, that your repentance be such as your minister believes it to be, and then this absolution shall certainly be confirmed in the high court of heaven, and not one word thereof shall fall to the ground.—COMBER.

lasting life, through Jesus Christ our Lord. Amen.

Then shall the priest say,

Hear what comfortable words our Saviour Christ saith unto all that truly turn to him.

Come unto me, all ye that travail and are heavy laden, and I will refresh you. (St. Matt. xi. 28.)*

So God loved the world, that he gave his only-begotten Son, to the end that all that believe in him should not perish, but have everlasting life. (St. John iii. 16.)

Hear also what St. Paul saith:

This is a true saying, and worthy of all men to be received, that Christ Jesus came into the world to save sinners. (1 Tim. i. 15.)

Hear also what St. John saith:

If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins. (1 John ii. 1.)

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* These are thy words, O Christ, for thou hast spoken them; and they are mine, because thou hast spoken them for my salvation. But who am I, O Lord, that I should dare to come? The angels and archangels reverence thee, thy saints and holy ones fear before thee; and yet thou sayest unto me "Come!" Unless thou hadst said it, who could have believed it to be true? unless thou hadst commanded it, who durst have attempted this approach?—A Kempis.

After which the priest shall proceed, saying,

Lift up your hearts.

Ans. We lift them up unto the Lord.

Priest. Let us give thanks unto our Lord God.

Ans. It is meet and right so to do.

Then shall the priest turn to the Lord's table, and say,

It is very meet, right, and our bounden duty, that we should at all times, and in all places, give thanks unto thee, O Lord, holy Father, almighty, everlasting God.

These words [Holy Father] must be omitted on Trinity Sunday.

Here shall follow the Proper Preface, according to the time, if there be any specially appointed; or else immediately shall follow:

Therefore with angels and archangels, and with all the company of heaven,* we laud

* "Flesh and blood," says St. Chrysostom, "is here made a part of the angelic choir." And again, "Consider, O man, near whom thou standest in these terrible mysteries, with whom thou art about to worship God, with cherubims, and seraphims, and all the heavenly powers." And surely it will mightily exalt our affections, and stir us up to the most vigorous devotion, to consider with whom we are to bear a part; not only with the priest, but with angels and with archangels, and all the company of heaven; for Jesus by his death hath united heaven and earth, and designed all his

and magnify thy glorious name, evermore praising thee, and saying;—

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Proper Prefaces,

Upon Christmas-day, and seven days after.

Because thou didst give Jesus Christ thine only Son, to be born as at this time for us, who by the operation of the Holy Ghost was made very man of the substance of the Virgin Mary his mother, and that without spot of sin, to make us clean from all sin. Therefore with angels, &c.

Upon Easter-day, and seven days after.

But chiefly are we bound to praise thee for the glorious resurrection of thy Son Jesus

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redeemed ones to sing hallelujahs with the blessed spirits above for ever. Wherefore it is fit that, in this commemoration of his passion, we should begin to unite our voices with them with whom we hope to praise God to all eternity. Only as we sing with them, let us sing like them, and not spoil their blessed harmony by mingling flat and discordant notes. O, with what delight and pleasure, sincerity and joy, do they sing this hymn, while they are ravished with the prospect of the Divine perfections! Could we but see their felicity, and hear their music, it would transport us above ourselves, and make us forget and despise all other pleasures to join with them.—Comber.

Christ our Lord; for he is the very paschal lamb which was offered for us, and hath taken away the sin of the world: who by his death hath destroyed death, and by his rising to life again hath restored to us everlasting life. Therefore with angels, &c.

Upon Ascension-day, and seven days after.

Through thy most dearly beloved Son Jesus Christ our Lord, who after his most glorious resurrection manifestly appeared to all his apostles, and in their sight ascended up into heaven to prepare a place for us; that where he is, thither we might also ascend, and reign with him in glory. Therefore with angels, &c.

Upon Whitsunday, and six days after.

Through Jesus Christ our Lord, according to whose most true promise the Holy Ghost came down as at this time from heaven with a sudden great sound, as it had been a mighty wind, in the likeness of fiery tongues, lighting upon the apostles, to teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal, constantly to preach the Gospel unto all nations, whereby we have been brought out of darkness and error into the clear light and true knowledge of thee, and of thy Son Jesus Christ. Therefore with angels, &c.

Upon the Feast of Trinity only.

Who art one God, one Lord: not one only Person, but three Persons in one substance. For that which we believe of the glory of the Father, the same we believe of the Son and of the Holy Ghost, without any difference or inequality. Therefore with angels, &c.

After each of which prefaces, shall immediately be sung or said,

Therefore with angels and archangels, and with all the company of heaven, we laud and magnify thy glorious name, evermore praising thee, and saying;—

Holy, holy, holy, Lord God of hosts, heaven and earth are full of thy glory. Glory be to thee, O Lord most high. Amen.

Then shall the priest, kneeling down at the Lord's table, say, in the name of all them that shall receive the communion, this prayer following:*

We do not presume to come to this thy

* Most wisely hath the Church ordered that, before we pray for the consecration of the symbols, we should desire to be consecrated ourselves. Thus St. Ambrose, in that prayer said to be used by him before he communicated, saith, "O holy Bread, which camest down from heaven, and givest life to the world, come into my heart, and cleanse me from all defilements of flesh and spirit; enter into my soul, heal and sanctify me within and without."—COMBER.

table, O merciful Lord, trusting in our own righteousness, but in thy manifold and great mercies. We are not worthy so much as to gather up the crumbs under thy table. But thou art the same Lord, whose property is always to have mercy; grant us, therefore, gracious Lord, so to eat the flesh of thy dear Son Jesus Christ, and to drink his blood, that our sinful bodies may be made clean by his body, and our souls washed through his most precious blood; and that we may evermore dwell in him, and he in us. Amen.

When the priest, standing before the table, hath so ordered the bread and wine, that he may with more readiness and decency break the bread before the people, and take the cup into his hands, he shall say the prayer of consecration, as followeth:*

Almighty God, our heavenly Father, who of thy tender mercy didst give thine only Son Jesus Christ to suffer death upon the cross for our redemption, who made there (by his one oblation of himself once offered) a full, perfect, and sufficient sacrifice, oblation, and satisfaction for the sins of the whole world; and did institute, and in his holy Gospel command us to continue, a perpetual memory of

* O Thou who sittest at the right hand of the Father, yet art present with us, though unseen, come and sanctify with thy presence these thy gifts; those who offer and those who receive them. Amen.—Abp. Laud.

that his precious death, until his coming again; hear us, O merciful Father, we most humbly beseech thee; and grant that we, receiving these thy creatures of bread and wine according to thy Son our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood; who in the same night that he was betrayed took bread: and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body, which is given for you; do this in remembrance of me. Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new testament, which is shed for you, and for many, for the remission of sins; do this, as oft as ye shall drink it, in remembrance of me. Amen.*

Then shall the minister first receive the communion in both kinds himself, and then proceed to deliver the same to the bishops, priests,

* Let us here most devoutly seal all that the priest hath done, and unfeignedly testify our faith by a hearty amen. "Lord, it is done as thou hast commanded, and I doubt not but the mystery is rightly accomplished. I am persuaded that here is that which my soul longeth after; a crucified Saviour communicating himself to poor penitent sinners. O, let me be reckoned among that number, and then I shall assuredly receive thee, holy JESUS! Amen."—COMBER.

and deacons, in like manner (if any be present), and after that to the people also in order, into their hands, all meekly kneeling.*

And when the priest delivereth the bread to any one, he shall say,

The body of our Lord Jesus Christ, which

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* [BEFORE RECEIVING.]

O LORD GOD, how I receive the body and blood of my most blessed Saviour JESUS CHRIST, is the very wonder of my soul, yet my most firm and constant belief, upon the word of my Saviour.

At this time they are graciously offered to me and my faith; Lord, make me a worthy receiver, and be it unto me as he hath said. Amen.—ABP. LAUD.

O LORD JESUS, who hast ordained these mysteries for a communion of thy body, a means of thy grace, and a pledge of thy glory, settle me hereby in the communion of thy sufferings which they shew forth; feed me with that living bread which they present; and sanctify me in body, soul, and spirit, for that eternal happiness which they promise.

ETERNAL PRIEST, who art gone up on high to receive gifts for men, fill my heart, I beseech thee, with blessings out of thy holy seat, as now thou fillest my mouth with the holy things of thy Church. Blessed Spirit, help me to drink so worthily of this fruit of the vine, that I may drink it new in the kingdom of my Father.—BREVINT.

[AFTER RECEIVING.]

GLORY be to thee, O JESUS, my LORD and my GOD, for thus feeding my soul with thy most blessed body and blood. O, let thy heavenly food transfuse new life and new vigour into my soul, and into the souls of all that communicate with me, that our faith may daily

was given for thee, preserve thy body and soul unto everlasting life. Take, and eat this in remembrance that Christ died for thee, and feed on him in thy heart by faith and thanksgiving.

And the minister that delivereth the cup to any one shall say,

The blood of our Lord Jesus Christ, which was shed for thee, preserve thy body and soul unto everlasting life. Drink this in remembrance that Christ's blood was shed for thee, and be thankful.

When all have communicated, the minister shall return to the Lord's table, and reverently place upon it what remaineth of the consecrated elements, covering the same with a fair linen cloth.

Then shall the priest say the Lord's prayer, the people repeating after him every petition.

Our Father, which art in heaven; hal-

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increase; that we may all grow more humble and contrite for our sins; that we may all love thee, and serve thee, and delight in thee, and praise thee more fervently, more incessantly, than ever we have done heretofore. Amen, amen.—Bishop Ken.

Lord, I have received this sacrament of the body and blood of my dear Saviour. His mercy hath given it, and my faith received it into my soul. I humbly beseech thee, speak mercy and peace unto my conscience, and enrich me with all those graces which come from that precious body and blood, even till I be possessed of eternal life Chr Amen.—Abp. Laud.

lowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread. And forgive us our trespasses, as we forgive them that trespass against us. And lead us not into temptation; but deliver us from evil: for thine is the kingdom, the power, and the glory, for ever and ever. Amen.

After shall be said as followeth :

O Lord and heavenly Father, we thy humble servants entirely desire thy fatherly goodness mercifully to accept this our sacrifice of praise and thanksgiving ; most humbly beseeching thee to grant that, by the merits and death of thy Son Jesus Christ, and through faith in his blood, we and all thy whole Church may obtain remission of our sins, and all other benefits of his passion. And here we offer and present unto thee, O Lord, ourselves, our souls, and bodies, to be a reasonable, holy, and lively sacrifice unto thee ; humbly beseeching thee that all we who are partakers of this holy communion may be fulfilled with thy grace and heavenly benediction. And although we be unworthy through our manifold sins to offer unto thee any sacrifice, yet we beseech thee to accept this our bounden duty and service: not weighing our merits, but pardoning our offences, through Jesus Christ our Lord, by whom, and with whom, in the unity of the

Holy Ghost, all honour and glory be unto thee, O Father Almighty, world without end. Amen.

Or this :

Almighty and ever-living God, we most heartily thank thee for that thou dost vouchsafe to feed us, who have duly received these holy mysteries, with the spiritual food of the most precious body and blood of thy Son our Saviour Jesus Christ; and dost assure us thereby of thy favour and goodness towards us, and that we are very members incorporate in the mystical body of thy Son, which is the blessed company of all faithful people; and are also heirs through hope of thy everlasting kingdom, by the merits of the most precious death and passion of thy dear Son. And we most humbly beseech thee, O heavenly Father, so to assist us with thy grace, that we may continue in that holy fellowship, and do all such good works as thou hast prepared for us to walk in, through Jesus Christ our Lord; to whom with thee and the Holy Ghost be all honour and glory, world without end. Amen.

Then shall be said or sung,*

Glory be to God on high, and in earth

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* No doubt the blessed spirits above, who sing at the conversion of one sinner, do give glory to God in the highest when they behold us all at peace one with an-

peace, good will towards men. We praise thee, we bless thee, we worship thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only-begotten Son Jesu Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Then the priest (or bishop, if he be present) shall let them depart with this blessing:

The peace of God, which passeth all un-

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other, and rejoicing in these pledges of the Divine favour. Now every heart is full of joy, and every tongue is ready to bless the Lord for this happy reconciliation. O, let us strive to sing the praises with an angelic spirit, that so they above and we below may make a lovely concord: let all the Lord's redeemed on earth, and all the glorious spirits of heaven, unite their voices, till all the world do resound with his praise, who hath restored peace to us, and shewed such good will unto men. Hosanna in the highest!—COMBER.

derstanding, keep your hearts and minds in the knowledge and love of God, and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. Amen.

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It is finished. Blessed be the mercies of God revealed to us in Jesus Christ. O blessed and eternal High Priest, let the sacrifice of the cross, which thou didst once offer for the sins of the whole world, and which thou dost now and always represent in heaven to thy Father by thy never-ceasing intercession, and which this day hath been exhibited on thy holy table sacramentally, obtain mercy and peace, faith and charity, safety and establishment to thy holy Church, which thou hast founded upon a rock of a holy faith; and let not the gates of hell prevail against her, nor the enemy of mankind take any soul out of thy hand, whom thou hast purchased with thy blood and sanctified by thy Spirit!—Bishop Taylor.

Prayers

AFTER COMMUNION.

The blessed body and blood of Christ, received as it ought to be, with a quick and lively faith, will most certainly have its desired effect. But it operates for the most part upon our *souls*, as our ordinary food doth upon our *bodies*, insensibly and by degrees. We eat and drink every day; and by that means our bodies grow to their full stature, and are then kept up in life, health, and vigour, though we ourselves know not how this is done, nor perhaps take any notice of it. So it is with this spiritual meat and drink which God hath prepared for our souls. By partaking frequently of it, we grow by degrees in grace, and in "the knowledge of our Lord and Saviour Jesus Christ," and still continue stedfast and active in the true faith and fear of God, though we may be no way sensible how this wonderful effect is wrought in us, but only as we find it to be so in our own experience. And if we do that, we have no cause to complain that we get nothing by it; for we get more than all the world is worth, being strengthened in the inward man, and so made more fit for the service of God, more constant in it, and more able to perform it; or at least are kept from falling back, and preserved from many sins and temptations, which otherwise we might be exposed to; and this surely is enough to make any one that really minds the good of his soul to hunger and thirst after this bread and water of life, and to eat and drink it as often as he can, although he do not presently feel the happy effect of it, as some have done, and as he himself sometimes may, when God seeth it necessary and convenient for him.—Bishop Beveridge.

Prayers

AFTER

COMMUNION.

I.

OMNIPOTENT and most loving Father, I cannot give thee thanks worthily or enough, according to the desire of my mind, for the treasure of this heavenly food, which thou hast now given me in this heavenly mystery, the true bread of heaven, that everlasting meat that abideth for ever, thy blessed Son our Lord and Saviour Jesus Christ, in whom I have obtained, by the gift of this holy communion, an assured pledge of an inheritance to come. Grant, O Lord, that I may daily profit in virtue and godliness, that this sacred union with Christ my Redeemer may be of such force in me, that, rejecting all evil ways, I may go forward in piety towards God, chas-

tity towards myself, and charity towards my neighbour, to thy good pleasure, through the same our Lord and Saviour Jesus Christ. Amen. DR. SUTTON.

II.

O almighty God and heavenly Father, I return thee thanks and praise for all thy mercies vouchsafed unto me; and particularly for the opportunity which thou hast this day given me of receiving that holy sacrament which thy Son Jesus Christ has appointed in remembrance of his death and sufferings, and for the spiritual nourishment and support of our souls. I confess, O Lord, that I have not received it with a suitable degree of love and devotion towards thee, nor am I sufficiently sensible of the greatness of those blessings which the performance of this duty has called to my remembrance. Forgive, O Lord, the weaknesses and imperfection of this and of all my other services; increase my faith, warm and enliven my heart with a constant and most thankful affection towards thee, and enable me, by the grace of thy Holy Spirit, to fulfil the promises of obedience which I have now made to thee. Make me watchful over my thoughts, words, and actions; and grant that I may lead a strictly honest, sober, chaste, and godly life, following the example of my blessed Master Jesus Christ, and placing my

whole trust in his precious death and blood for the pardon of my sins; that when he shall come to judge the world, I may be found clothed with his righteousness, and be received into thy heavenly kingdom. Amen. BISHOP KEN.

III.

O gracious Author of my salvation, and of these mysteries which express it, bestow on me these two blessings which this sacrament shews together — grace for grace, mercy, and strength to keep mercy. Hosanna, O Son of David, save and preserve. Save me, that I may not fall under the hand of the destroyer; and preserve me, that after this salvation I never fall by my own hand: but keep and set forward in me, notwithstanding all mine infirmities, the work of thy faithful mercies. Grant that I may not increase my guilt by abusing what thou givest. My Saviour, my Preserver, give me always what thou givest once. Create a new heart within me; but bless and keep what thou createst, and increase more and more what thou plantest. O Son of God, and tree of life, feed with thy sap this tender branch, which without thee cannot but wither; and strengthen thou a bruised reed, which without thee cannot but fall. Father of everlasting compassions, forsake not in the wilderness a feeble Israelite, whom thou hast brought a

little way out of Egypt; and let not this poor soul, which thou hast helped a while, ever faint and fall from the right way. Thou art as able to perfect me with the blessings out of thy throne, as to redeem me by thy sacrifice on the cross. O Jesu, author, object, and truth of what thou biddest me take, perform in me what thou dost exhibit. Give me eternal life by those sufferings, for here is the body broken; give also strength and nourishment for this same life, for here is the bread of heaven. Amen.

DEAN BREVINT.

IV.

Grant, O Lord, that I may bring the good purposes with which I came this day to thy holy table to good effect. I know I am light and inconstant, turned with every blast, diverted by every allurement, and ready to yield to every temptation; but do thou, O God, who art the same yesterday, to-day, and for ever, do thou graciously impart some of thy unchangeableness to establish my understanding in truth.

Fix my irresolute and wavering will, and cause it faithfully to adhere unto that which is good. Let neither the flatteries of the world, nor of my own heart, so far work upon my affections as to draw me from that obedience which I resolve from this day forward to yield unto thy word; but grant that

I may continue "stedfast, unmovable, always abounding in the work of the Lord;" and by patient continuing in well-doing, seek for, and in the end obtain, everlasting life.

Let me not rest in a dead, ineffectual faith; but grant it may be such as may shew itself in good works, enabling me to overcome the world, and to conform to the image of that Christ on whom I believe; that so at the last I may receive the end of my faith, even the salvation of my soul, by the same Lord Jesus Christ. Amen.

DEAN ADDISON.

V.

Grant, O Lord, that I may henceforth faithfully follow and serve thee, who hast at this time so lovingly vouchsafed to come to me; and because, through my infirmities, I cannot follow thee as I would, be pleased to assist me with thy power, and draw me after thee. Let my soul be so strengthened by virtue of this sacrament, that it may esteem nothing pleasing or delightful in comparison of thee; that it may lust after no transitory thing, nor be disquieted with any worldly cross; but by thy assisting grace I may overcome all the difficulties of this life, and bless thee for ever in the life to come. Amen.

BISHOP ANDREWS.

VI.

O blessed and eternal Jesus, who gavest thyself a sacrifice for our sins, thy body for our spiritual food, thy blood to nourish our spirits, — who didst so love us who were thine enemies, that thou didst desire to reconcile us to thee, and becamest all one with us, that we might live the same life, think the same thoughts, and be partakers of thy resurrection and immortality,—open every window of my soul, that I may be full of light, and may see the excellency of thy love, the merits of thy sacrifice, the bitterness of thy passion, the glories and virtues of the mysterious sacrament. Lord, let me ever hunger and thirst after this instrument of righteousness; let me have no relish of the unsatisfying delights of things below, but let my soul dwell in thee; let me for ever receive thee spiritually, and frequently communicate with thee sacramentally, and dwell in the pleasures of thy house eternally. Having received the body of my blessed Lord, may I be one of his mystical body, and of the same spirit, united with indissoluble bonds of a strong faith, and a holy hope, and a never-failing charity; that from this veil I may pass into the visions of eternal light—from eating thy body to beholding thy face in the glories of thy everlasting kingdom, O blessed and eternal Jesus. Amen. BISHOP TAYLOR.

VII.

I thank thee most entirely, O my God, for calling me this day to thy own table, to shew me how thine only Son freely died in my stead, and to assure me that now for his sake thou art fully reconciled, and wilt live in me by thy grace now at present, and raise me up to be eternally happy with thyself at last; of all which thou hast given me the surest pledges in his most precious body and blood. What can I render unto thee, holy Father, or to thee, my dearest Saviour, for so incomprehensible a benefit? I admire thy marvellous love, and magnify it above all things. Thy praise shall ever be in my mouth, and I will tell out thy wondrous works with gladness.

Pardon, O good God, the unaffectedness of my dull heart in the receipt of so inestimable a treasure; and fill me with desires some way suitable to my needs, and to the richness of thy mercies; that whensoever this cup of blessings shall again overflow, my heart may run over with joy and thankfulness also. Let me never forget the love which I have received, and the peace which I have sealed, and the promises of new life which I have made this day; but as thy grace has helped me to them, so keep in me a lively sense of them, and enable me always to fulfil the same to my life's end. Now

thou hast given me the blood of expiation, to shew me that we are friends, O never let me be guilty of any thing to break the peace which is now so solemnly ratified betwixt us. Now I have vowed obedience to thy holy laws, to be humble, chaste, temperate, just, charitable, patient, devout [*here mention virtues particularly vowed at the Lord's table*], and entirely resigned to thy holy will and pleasure, O let me not start back again from these holy promises for ever! Now I have received my blessed Lord, never suffer me to do any thing unworthy of him. Now I am partaker of his body and blood, let his Holy Spirit go along with them, and then I shall be what I ought to be, when I am in his keeping. My sins, which I have renounced, will return again, except he chase them away; and my false heart, which now seems fixed for God, will revolt, unless he establish it. O blessed Saviour, let thy body be my food, thy strength my guard, thy Spirit my life, and the sense of thy favour my greatest joy and comfort. Go on graciously to accomplish what thou hast now begun in me, and let me ever be secure and happy in thy custody. Be it even so, for thine own sake, blessed Jesu! Amen.

Give thy grace, O holy Jesu, to all the world; and let all who were redeemed by thy blood acknowledge thee to be the Lord,

and become thy worshippers and faithful servants. Make all Christians conscientious practisers of that holiness which they profess. And, above all, inspire them with uniting principles and charitable hearts, that, by their loving one another as thou hast loved us, all the world may know that they are thy disciples. Let all governors rule with wisdom and justice, and all subjects obey with love and cheerfulness. Let the priests of the Lord be exemplary in their lives, and discreet and diligent in their labours, having a most compassionate love for souls; and let the people be humble and towardly, most desirous to hearken to, and fully bent to follow, wise instructions. Be a help at hand to all that need and are afflicted. Send supplies to all that are in want, and assist them contentedly to depend upon thee. Raise friends to the widow and fatherless, the prisoners and captives, and to all that groan under oppressors, who are thrown upon thy mercy. Give repentance, patience, and resignation to all who are sick, and ease, when thou seest it convenient for them. Be a comforter to all troubled consciences, helping them to an acceptable holiness, and enlightening their minds about all causeless scruples, that they may not fear where no fear is. Succour all that are tempted, with such a measure of thy grace as may enable them to stand in all their

trials. Think particularly on all my friends who are especially endeared to me by their kindnesses or acquaintance, on all my relations in the flesh, on all who pray particularly for me, or desire my prayers. Teach us all to desire what thou approvest, and then grant us whatsoever is desired. Prevent us in all our actions, and guard us against all dangers, and relieve us in all straits; and grant that we may always make thee our stay and confidence, and take all things well which thou orderest for us. Shorten all our sorrows, and prevent all our sins, and fit us all for that eternal kingdom which thou hast prepared for us, for Jesus' sake; in whose holy name and words I further pray unto thee. Our Father, &c.

REV. JOHN KETTLEWELL.



Meditations

AFTER COMMUNION.

Are our hearts indeed set on things above, where Jesus sits at God's right hand? Search and try. Do we in good earnest travail with high and heavenly designs? Are we ambitious of nothing so much as to be like Jesus, and by the most self-denying ways to obtain his glory? Do we spare no pains to flatten our too eager desires towards the things on earth; to let out our vain and airy conceits; to sharpen our appetites after real righteousness; to inflame our love; to heighten our desire and hope; to strengthen our faith; to excite our watchfulness, and engage our serious endeavours that we may possess the things above? Are our hearts carried aloft in holy prayers? do we send up continually the sacrifice of praise, giving thanks to God for all his benefits?—Bishop Patrick.

Meditations

AFTER

COMMUNION.

I.

RECOLLECT, my soul, where thou hast been, and what thou hast been doing. Thou hast been with the Lord of life; and before God, angels, and men, thou hast acknowledged him, and devoted thyself to his obedience. Remember, that there may be but a few days before you must appear at the tribunal of him who hath now entertained you at his table. The next sight you have of him may be upon his throne, as one that is ready to judge the quick and the dead. With what affection has the death of the Lord been now remembered? Hast thou as sincerely renounced all thy evil ways, and consecrated thyself to the life of Christ, as thou hopest to be saved? It concerns me nearly,

O my soul, to keep him ever in my thoughts, and to express him in my life, that when he comes, he may see himself in me, and behold his own image in righteousness and true holiness fairly engraven on my heart. For many will say unto him at that day, "Lord, we have eaten and drunk in thy presence, and thou hast taught in our streets;" but he will say, "I tell you, I know you not whence you are; depart from me, all ye workers of iniquity."

BISHOP PATRICK.

II.

O Saviour, thou art the living bread that came down from heaven. Thy flesh is meat indeed, and thy blood is drink indeed. He that cometh to thee shall never hunger; he that believeth in thee shall never thirst. Thy people of old were fed with manna in the wilderness, yet they died; that food of angels could not keep them from perishing: but O, for the hidden manna, which giveth life to the world, even thy blessed self! Give me ever of this bread, and my soul shall not die, but live. O the precious juice of the fruit of the vine, wherewith thou refreshest my soul! Is this the blood of the grape? is it not rather thy blood of the new testament, that is poured out for me? Thou speakest, O Saviour, of new wine that thou

wouldest drink with thy disciples in thy Father's kingdom; can there be any more precious and pleasant than this, wherewith thou cheerest the believing soul? Our palate is now dull and earthly, which shall then be exquisite and celestial; but, surely, no liquor can be of equal price or sovereignty with thy blood. O, how unsavoury are all earthly delicacies to this heavenly draught! O God, let not the sweet taste of this spiritual nectar ever go out of the mouth of my soul: let the comfortable warmth of this blessed cordial ever work upon my soul, even till, and in, the last moment of my dissolution. . . . O, what a blessing have I received this day! no less than my Lord Jesus with all his merits; and in and with him the assurance of the remission of all sins, and everlasting salvation. How happy am I, if I be not wanting to God and to myself! how unworthy shall I be, if I do not strive to answer this love of my God and Saviour in all hearty affection and in all holy obedience!

BISHOP HALL.

III.

That God should employ his eternal and only-begotten Son, who had been with him from all eternity, partaker of his happiness and glory, to save the sons of men by so

amazing a condescension! that God should vouchsafe to become man, to reconcile man to God! that he should assume our vile and frail and mortal nature, that he might clothe us with glory, and honour, and immortality! that he should suffer death, and shed his blood, to purchase redemption for us!

Blessed God and Saviour of mankind, what shall we render to thee for such mighty love, for such inestimable benefits as thou hast purchased for us! what affections should these thoughts raise in us! what vows and resolutions should they engage us in of perpetual love, and gratitude, and obedience to thee, thou most gracious and glorious Redeemer of mankind!

BISHOP PATRICK.

IV.

What tongue or mind is able to give thee sufficient thanks, O Lord Jesu, for thy ineffable love towards us, who to redeem man didst become man! Thou tookest upon thee all the injuries of our condition; and, last of all, as a Lamb without spot, wast offered upon the altar of the cross, to reconcile us to thy Father. And not content with this thy bounty towards us, but lest the memory of so great love should decay, thou, sitting in heaven, dost by thy holy mysteries refresh our souls here upon earth.

David, to shew his love to Jonathan, did honour his son by receiving him unto his kingly table; but how hast thou honoured us, who hast made us partakers of thy heavenly table! for which thy holy name be praised, now and evermore. Amen.

DR. SUTTON.

V.

Honour and praise is due to thee, O infinite God! This is the universal voice of all the blessed spirits on high, and all the saints on earth. Worthy art thou, O Lord, to receive glory, and honour, and power, because thou hast created all things, and for thy pleasure they are. We, with united hearts and affections, offer thee as we can the sacrifice of gratitude, love, and praise. How much are we indebted to thee for ourselves, and all that we possess! for in thee we live, move, and have our being. Thou hast redeemed us from our sins, having given the Son of thy love as a sacrifice and ransom for our souls: "the chastisement of our peace fell upon him, and by his stripes we are healed." On this consideration we acknowledge we are no longer at our own disposal, since we are bought with a price, and so very great a price, that we may glorify thee, O Father, and thy Son, in our souls and our bodies, which are so justly

thine. May we devote ourselves to thee through the whole remaining part of our life, and disdain the impure and ignoble slavery of sin, the world, and the flesh, that in all things we may demean ourselves as becomes the sons of God and the heirs of the celestial kingdom, and make daily greater progress in our journey towards the happy possession thereof, through Jesus Christ our Lord. Amen.

ARCHBISHOP LEIGHTON.



Meditations

ON

SELECT PASSAGES

OF

Holy Scripture.

When we be planted in Christ, then may we come to this Holy Supper as often as we will, that, by this ghostly [spiritual] food, we may daily more and more wax stronger in our faith, that Christ was given to be the ransom for our sins, and that he dwelleth in us, and we in him. For, seeing that we are planted in Christ by baptism, and are bound to grow and increase in him, and be made like unto him, it is not convenient that we should only have a wavering opinion that we dwell in Christ, and grow in faith and charity; but we must have a sure word and work of God, to the which we may lean in all temptations, and thereby be assured that we grow and increase in Christ. And this word and work of God is set before our eyes in the Lord's Supper. For, seeing our Saviour Christ doth give us his body to be our meat, and his blood to be our drink, and thereby doth declare that he will effectually dwell in us, strengthen and preserve us to everlasting life, we may stedfastly believe that Christ doth work in us, and that he will give us ghostly strength and stedfastness, that we, like green branches, may continue in the vine, and so be full of sap, and bring forth good fruit. — Abp. Cranmer (*Catechismus*, 1548)

Meditations

ON

SELECT PASSAGES.*

The Pharisees murmured, saying, This man receiveth sinners, and eateth with them.—*Luke* xv. 2.

I THANK thee, O Jesus, for this instance of thy charity for sinners. I do indeed confess that I am one of that wretched number, and do beseech thee to receive me, though a very unworthy guest, that I may eat at thy table, and be partaker of thy favours.

Jesus said, What will ye that I should do unto you? The blind men said, Lord, that our eyes may be opened.—*Matt.* xx. 32, 33.

O Lord, thou knowest the desires of my heart, for it is thy grace that has wrought them in me, and besides thee there is none else that can help me. I pray thee, therefore, that thou wouldst have compassion on me, as thou hadst on these blind men; that

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* From Bishop Wilson.

the eyes of my mind may be opened; that I may recover the light which sin has deprived me of; that I may see the great goodness of God, in sending thee to redeem us; that I may see the due reward of sin in thy sufferings and death; and that I may follow thy holy example all the days of my life.

I came not to call the righteous, but sinners to repentance.—*Mark* ii. 17.

O Lord, who hast called me to repentance by thy word and by this ordinance, call me also by thy grace; but call me so powerfully, that I may not turn a deaf ear, and that I may not resist thy call. I am forced, indeed, to bring my sins along with me; but it is to crucify them with thee, and with a full purpose, through thy grace, never to return to those sins I have repented of.

He that eateth of this bread shall live for ever. *John* vi. 58.

O Jesus, who hast made the life of our souls to depend upon this bread, grant that I may never render myself unworthy to receive so great a blessing, or deprive myself of it by my own negligence. Make it a principle of immortal life to me, by uniting me to thee and to thy body, that I may be made partaker of a divine nature.

When he seeth the blood (of the paschal lamb) on the door, he will not suffer the destroyer to come in to smite you.—*Exod.* xii. 23.

O Jesus, the true paschal Lamb, who by

thy precious blood hast paid the debt due to the divine justice, and hast delivered us from the power of the destroyer; let me never want this token of my redemption, this saving mark of thy almighty protection against the power of the devil, who is continually seeking whom he may devour.

Let a man examine himself, and so let him eat of that bread, and drink of that cup.—1 *Cor.* xi. 28.

That I am invited to thy table, is, not because I am worthy, but because thou, O God, art infinitely good and kind. Pity my infirmities, which are known to thee, and accept of my imperfect obedience to this command. I acknowledge my unworthiness; I place all my hopes in thy mercy and promises in Jesus Christ; I sincerely purpose to lead a Christian life, and to use all diligence to make my calling and election sure. With these purposes I go to thine altar, trusting in thy goodness for the pardon of my defects, and for an increase of all those graces that are necessary to make me more worthy to eat of that bread, and drink of that cup.

If any man will come after me, let him deny himself, and take up his cross, and follow me.—*Matt.* xvi. 24.

O my Saviour, how long have I professed to follow thee, without following the blessed steps of thy most holy life, thy patience and humility, thy great disregard for the world, its pleasures, profits, honours, and all its

idols! O Lord, obtain for me the spirit of mortification and self-denial, that I may follow thee, as I hope to live with thee for ever. All ways are indifferent to one who has heaven in his eye,—as a traveller does not choose the pleasantest, but the shortest and safest way to his journey's end; and that is the way of the cross, which Jesus Christ made choice of, and sanctified it to all his followers.

Thou shalt love the Lord thy God with all thy heart, and with all thy mind; and thou shalt love thy neighbour as thyself.—*Mark* x. 17.

O, that this love of God may be the commanding principle of my soul! May I always have this comfortable proof of his love abiding in me, that I study to please him, and to keep his commandments. And may my love to my neighbour be such as he has commanded; that I may forgive, and give, and love, as becomes a disciple of Jesus Christ. Amen.

Not my will, but thine be done.—*Luke* xxii. 42.

Thy will, O God, is the perfection of justice; let me never prescribe to thee what thou oughtest to give me. What thou willest, we may be sure is best for us; we cannot be sure of what we will for ourselves. Hearken not to the corrupt desires of my heart, but to the voice of thy own mercy. How many sins should we commit, if God did not vouchsafe to oppose our corrupt

will! Blessed be his holy name, for not leaving me to my own choices.

Out of the abundance of the heart the mouth speaketh. How can ye, being evil, speak good things?—*Matt.* xii. 34.

O Holy Spirit of grace, enable me to overcome the shame of a degenerate age, which will hear nothing with delight, but what concerns this world. O, touch my heart with the true love of God, the excellencies of his laws, the pleasantness of his service, and the wonders of his providences. This I beg for Jesus Christ's sake.

God resisteth the proud, and giveth grace to the humble.—1 *Pet.* v. 5.

I have all the reason in the world to be humble. Without God I am nothing. Without his help and grace I can do nothing that is good. Without his word I know nothing. Of myself, I deserve nothing but punishment. Of my own, I have nothing but faults, imperfections, and sins, an inclination to evil, an aversion to good, unruly senses, ungovernable passions, unreasonable affections.

The disciple is not above his master, nor the servant above his lord.—*Matt.* x. 24.

He who keeps this saying in his heart will never complain of what he suffers, nor seek for any other way to save himself but by humiliation and the cross. O Lord, grant

that, whenever I suffer, it may be for being faithful to thee, and without drawing it unseasonably upon myself.

If we confess our sins, God is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.—1 *John* i. 9.

These are comfortable words to one whom the sight of his sins has cast into a dread of the judgments of God. Both *that* dread, and the hatred of sin, and the dependence upon the promises of God, and the love that that produces in the soul, are owing entirely to the blood of Jesus Christ.

Thou sayest, I am rich, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked.—*Rev.* iii. 17.

This is the sad condition to which, as sinners, we are subject; and it is thy mercy, O God, that any of us are sensible of it. Preserve me, I beseech thee, from that blindness which would hinder me from seeing my own misery, and from that pride which would keep me from acknowledging it before thee, who alone canst help me. O, give me a true sense of the maladies I labour under; and keep me for thy mercies' sake, and for the sake of Jesus my Redeemer.

The heart is deceitful, and desperately wicked: who can know it?—*Jer.* xvii. 9.

I cannot indeed answer for my own heart; but there is nothing, O Lord, impossible

with thee. In thee I do put my trust; let me never be put to confusion. Keep it ever in my heart, what an evil thing and bitter it will be to forsake the Lord.

This is the promise that he hath promised us, even eternal life.—1 *John* ii. 25.

How infinitely good is God, to give us so great encouragement to save ourselves from ruin! Give me, I beseech thee, a firm faith in this promise, that no fears may terrify me, no pleasures may corrupt my heart, no difficulties may discourage me from serving thee.

No man can serve two masters. Ye cannot serve God and mammon.—*Matt.* vi. 24.

May I never set up any rival, O God, with thee in the possession of my heart. May I never attempt to reconcile thy service with that world which is enmity with thee. Give me, I beseech thee, the eyes of faith, that I may see the world what in truth it is; the danger of its riches, the folly of its pleasures, the multitude of its snares, the power of its temptations, its deadly poison, and certain danger of drawing my heart from the love of thee.

We know that we have passed from death unto life, because we love the brethren.—1 *John* iii. 14.

What it is to love my neighbour as myself, thou, O Lord, hast taught me in thy

holy word: never to wrong or deceive him; never to grieve him, or without a cause to create him trouble; never to treat him with contempt and scorn; never to be pleased with his misfortunes and faults;—but to rejoice in his happiness, and help him in his wants. Give me, O Lord, this proof of my having passed from death unto life.

Christ hath redeemed us from the curse of the law, being made a curse for us.—*Gal.* iii. 13. [That is, he was treated as one under the curse of the law. *Deut.* xxi. 23.]

Blessed God, how great was our misery—how great was thy mercy—when nothing could save us from ruin but the death of thy Son! I see by this how hateful sin is to thee: make it so to me, I beseech thee. May I never flatter myself that thy mercy will spare me, if I continue in sin, when thou sparedst not thine own Son when he put himself in the place of sinners. May I never provoke thy justice. May I never forget thy mercies, and what thy Son has done for me.

He gave himself for us, that he might redeem us from all iniquity; and purify unto himself a peculiar people, zealous of good works.—*Tit.* ii. 14.

Blessed be God that I am united to this people by baptism. Grant that I may never disgrace thee, or my Christian profession, by an ungodly life. O thou who hast redeemed us from sin and death, cause me to understand, to value, and ever remember thy great

love; and to shew that I do so by a life consecrated to thy service.

If we deny him, he also will deny us.
2 *Tim.* ii. 12.

How many deny thee, O Jesus, without thought and without dread! Do they know what they do who lightly turn their backs upon this ordinance; who make a mock of sin, which cost thee thy life; who are ashamed of thee, and of thy Gospel, out of regard to men; who by their unchristian lives do renounce thy service? Do they consider what it is to be denied by thee? that it is to have no interest in thy death, thy merits, and mediation? Gracious God, deliver me from this dreadful sin and judgment.

Peter said, Though I should die with thee, yet will I not deny thee.—*Matt.* xxvi. 35.

Preserve me, gracious Lord, from a presumptuous opinion and dependence on my own strength without the aids of thy grace. Let me see, in this sad instance, my weakness without thy assistance, and my ruin without thy help.

And the Lord turned, and looked upon Peter. And Peter remembered the word of the Lord, and went out, and wept bitterly.—*Luke* xxii. 61, 62.

O Jesus, look upon me with the same eye of compassion, whenever I shall do amiss, that I may see my fault, and forthwith return to my duty. Let this instance of thy mercy

be our comfort, since so great and repeated a crime did not exclude this penitent from thy mercy; but let not this make us fearless of offending thee, lest we never repent.

As every man hath received the gift, even so minister the same one to another, as good stewards.—1 *Pet.* iv. 10.

O God, thou hast taught us that we are all but thy stewards; keep me, I beseech thee, from that great injustice of defrauding thy poor of their right; give me grace to moderate all my vain desires and expenses, that I may have to give to them that need; and that the measure of thy blessings to me may be the measure of my charity to others.

Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people.—2 *Cor.* vi. 16.

Make me, O God, truly sensible of this great honour and blessing, of being the habitation of thy good Spirit; and the holiness required of me, and of the great danger of profaning a temple consecrated to thee. Make me worthy of thy continual abode and presence. Take possession of my heart and soul; and let me know that thou dwellest in me, by the fruits of thy Spirit.

Let us run with patience the race that is set before us, looking unto Jesus, &c.—*Heb.* xii. 1, 2.

Grant, O God, that I may bear all the troubles of this life with a meek and patient spirit,

without repining at what thou shalt appoint for the punishment of sin, and for the salvation of the sinner. I will look unto thee, O Jesus, when thou wast in the place of sinners, with what patience thou didst bear the scorn, the indignities, the unrighteous judgment, the miserable death of the cross: and this, by thy grace, shall be my pattern.

My peace I leave with you; my peace I give unto you.—*John* xiv. 27.

It must be thy Spirit, O Prince of peace, that must put us into possession of this thy last and dying legacy. O give me this peace, which the world cannot give, which passeth all understanding; the peace and pleasure of being in the favour of God; and that I may possess my soul in peace, in the midst of the temptations, and troubles, and allurements of this present evil world: and let this peace, which thou hast purchased with thy precious blood, be with me and with thy whole Church evermore. Amen.

A

Prayer to be used

WHEN

ONE CANNOT PUBLICLY COMMUNICATE. *

ALMIGHTY and most merciful Father, who art everywhere, and more especially nigh unto all them that call upon thee, to all that call upon thee in truth; I prostrate myself before thy majesty, in the deepest humility of soul and body, to beseech thy grace and favour towards me, in the pardon of all my sins, that they may not hinder the powerful presence of thy Holy Spirit with me at this time, to enable me to perform an acceptable service to thee through Christ Jesus.

It is a great comfort to me to think, that unto thee all hearts be open, all desires known, and from thee no secrets are hid. For thou seest the desires that are in my soul to go with my Christian brethren to wait upon thee at thy altar, as well as in

* Bishop Patrick.

thy house; there to commemorate the dying love of my blessed Saviour towards me; to give him thanks and praise for giving himself to be a sacrifice for the sins of the whole world; to represent unto thee that sacrifice as a full satisfaction for them; humbly hoping thereby for all the benefits of his death and passion; and together herewith to devote myself with unfeigned love, in renewed resolutions of faithful obedience unto thee; to unite my heart also in brotherly affection to all the faithful servants of the Lord Jesus; and to rejoice in the holy communion of him, and of all his saints: that so I might receive increase of power and strength to walk worthy of this holy fellowship, and to continue therein to my life's end.

And blessed be thy name, O Lord, that I feel such desires; blessed be thy name that I find myself thus piously disposed. Which being the effect of thy singular grace, I hope it is an earnest that thou wilt supply the want of the outward means, by the inward operation of thy Holy Spirit; representing to me in so lively a manner the death and passion of our Lord for my sake; cleansing the thoughts of my heart, and filling me with such faith in him, such love to him, and holy resolutions to be perfectly devoted to him, that though I have not opportunity to receive thy creatures of bread and wine, according to our Saviour's holy institution,

yet having a "remembrance of his death and passion, I may be partaker of his most blessed body and blood:"

"Who, in the night when he was betrayed, took bread, and when he had given thanks, he brake it, and gave it to his disciples, saying, Take, eat; this is my body, which was given for you; do this in remembrance of me. Likewise, after supper, he took the cup; and when he had given thanks, he gave it to them, saying, Drink ye all of this; for this is my blood of the new testament, which is shed for you, and for many, for the remission of sins. Do this as oft as ye shall drink it, in remembrance of me."

Behold, O Lord my God, I now do this which thou hast commanded, in my mind and heart; in remembrance of that wonderful love, which made Him not only die, but be broken and crucified for me; desiring it may be most thankfully and joyfully commemorated every where, till his second coming; unto the great increase of true devotion and sincere obedience to him in all things:

And therefore I beseech thee, that "the body of our Lord Jesus Christ, which was given for me, may preserve my body and soul unto everlasting life."

For he is my Lord and only Saviour; unto whose will I heartily submit; unto whose service I entirely devote myself; and

upon whose meritorious death alone I depend for remission of sins: and therefore let "the blood of our Lord Jesus Christ, which was shed for me, preserve my body and soul to everlasting life."

I am not worthy, I acknowledge, so much as to gather up the crumbs under thy table; not worthy so much as to be admitted to appear within the doors of thy house.

But since it is thy property always to have mercy, and thou not only invitest those unto thee, who are sensible of their unworthiness, and who hunger and thirst after righteousness, but hast promised to satisfy their souls; I most humbly beseech thee, gracious Lord, to fill me with such a high esteem of thy love in Christ Jesus, and with such strong and vehement love to thee and to all goodness; with such fervent charity towards my brethren, and towards all men; with such joy in remembering what our blessed Lord and Saviour hath done and suffered for me, and with such delight in doing whatsoever he would have me,—that I may have this great satisfaction of believing, and sensibly perceiving, that I dwell in Christ, and Christ in me; and that I am one with Christ, and Christ with me.

Thou dost assure us by thy ministers,* that if any man "by reason of some just

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* Third rubric after the communion of the sick.

impediment, do not receive the sacrament of Christ's body and blood; yet if he do truly repent him of his sins, and stedfastly believe that Jesus Christ hath suffered death upon the cross for him, and shed his blood for his redemption, earnestly remembering the benefits he hath thereby, and giving him hearty thanks therefore, he doth eat and drink the body and blood of our Saviour Christ profitably to his soul's health, although he do not receive the sacrament with his mouth."

O most gracious God, make me now to feel the truth of all this, who am deprived of the comfort of the holy sacrament, but do truly repent me of all my sins, and stedfastly believe on Christ crucified, and from his blood, which was shed for my redemption, expect remission of sins, the Holy Spirit, and eternal bliss: thanking thee, with all my soul, for the promises he hath left us of these inestimable benefits, and the assurances he hath given us, that he will make good his promises.

Which give me confidence to hope, that he will now communicate himself unto me, and make me as truly and profitably to partake of his most precious body and blood, as if I had actually presented myself at thy altar, to receive the holy mysteries, as pledges of his love, from the hands of thy minister.

Whose words of absolution give me leave

to apply to myself, and to hope it shall be made good to me: which is the sum of all my desires.

Have mercy upon me, pardon and deliver me from all my sins, confirm and strengthen me in all goodness, and bring me to everlasting life, through Jesus Christ our Lord. Amen.

THANKSGIVINGS.

Blessed be God for those comfortable words our Saviour Christ hath spoken to all that truly turn to him.

"Come unto me, all that travail and are heavy laden, and I will refresh you."

"So God loved the world, that he gave his only begotten Son, to the end that all who believe in him should not perish, but have everlasting life."

Blessed be his divine goodness for the glad tidings his apostles have published, in such words as these:

"This is a true saying, and worthy of all men to be received, that Jesus Christ came into the world to save sinners."

"If any man sin, we have an Advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins."

HYMN.

Glory be to God on high, and on earth peace, good-will towards men. I praise thee, I bless thee, I worship thee, I glorify

thee, I give thanks to thee (together with all thy faithful servants who are publicly acknowledging thee) for thy great glory, O Lord God, heavenly King, God the Father Almighty.

O Lord, the only begotten Son Jesu Christ, O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon me.

Thou that takest away the sins of the world, have mercy upon me.

Thou that takest away the sins of the world, receive my prayer.

Thou that sittest at the right hand of God the Father, have mercy upon me.

For thou only art holy; thou only art the Lord; thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. Amen.

Select Passages

ON

THE DOCTRINE

OF THE

Holy Eucharist.

WHATSOEVER benefits we now enjoy, or hope hereafter to receive from ALMIGHTY GOD, they were all purchased by the death, and must be obtained through the intercession, of the holy JESUS. And for a perpetual memorial thereof, we are not only taught to mention his name in our daily prayers, but are also commanded by visible signs to commemorate and set forth his passion in the Lord's Supper, wherein, by a more forcible rite of intercession, we beg the Divine acceptance. That which is more compendiously expressed in the conclusion of our prayers, "through JESUS CHRIST our LORD," is more fully and more vigorously set out in this most holy sacrament; wherein we intercede on earth in imitation of, and conjunction with, the great intercession of our High Priest in heaven—pleading here in the virtue and merits of the same sacrifice which he doth urge there for us.—DEAN COMBER.

THAT in the sacred Supper there is a sacrifice in that sense wherein the fathers spake, none of us ever doubted; but that is eucharistical; that is, as Chrysostom speaks, a remembrance of a sacrifice; that is, as Augustine interprets it, a memorial of CHRIST's passion celebrated in the Church. And from this sweet commemoration of our redemption there arises another sacrifice, the sacrifice of praise; and from thence a true peace offering of the Christian soul.—BISHOP HALL.

Laus Deo

Select Passages

ON THE

DOCTRINE OF THE EUCHARIST.

I.

HOOKER.

THE grace which we have by the HOLY EUCHARIST, doth not begin, but continue life. No man, therefore, receiveth this sacrament before baptism, because no dead thing is capable of nourishment. That which groweth must of necessity first live. If our bodies did not daily waste, food to restore them were a thing superfluous; and it may be that the grace of baptism would serve to eternal life, were it not that the state of our spiritual being is daily so much hindered and impaired after baptism. In that life, therefore, where neither body nor soul can decay, our souls shall as little require

this sacrament as our bodies corporal nourishment. But as long as the days of our warfare last, during the time that we are both subject to diminution and capable of augmentation in grace, the words of our Lord and Saviour Christ will remain forcible, "Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." Life being, therefore, proposed unto all men as their end, they which by baptism have laid the foundation, and attained the first beginning of a new life, have here their nourishment and food prescribed for *continuance of life* in them. Such as would live the life of God must eat the flesh and drink the blood of the Son of man, because this is a part of that diet, which if we want, we cannot live. Whereas, therefore, in our infancy we are incorporated into Christ, and by baptism receive the grace of his Spirit, without any sense or feeling of the gift which God bestoweth, in the Eucharist we so receive the gift of God that we know by grace what the grace is which God giveth us—the degrees of our own increase in holiness and virtue; we see and can judge of them; we understand that the strength of our life begun in Christ is Christ; that his flesh is meat, and his blood drink—not by surmised imagination, but truly, even so truly that through faith we perceive, in the body and blood sacramentally presented, the very taste

of eternal life: the grace of the sacrament is here as the food which we eat and drink.

All things considered . . . shall I wish that men would more give themselves to meditate with silence what we have by the sacrament, and less to dispute of the manner how? . . . . . . Curious and intricate speculations do hinder, they abate, they quench such inflamed motions of delight and joy as Divine graces use to raise when extraordinarily they are present. The mind, therefore, feeling present joy, is always marvellous unwilling to admit any other cogitation; and in that case casteth off disputes, whereunto the intellectual part at other times easily draweth. A manifest effect whereof may be noted, if we compare with our Lord's disciples, in the 20th chapter of John, the people that are said, in the 6th chapter, to have gone after him to Capernaum: those, leaving him on the one side of the sea of Tiberias, and finding him again as soon as themselves by ship were arrived on the contrary side, whither they knew that by ship he came not, and by land the journey was longer than according to the time he could have to travel; as they wondered, so they asked also, "Rabbi, when camest thou hither?" The disciples, when Christ appeared to them in a far more strange and miraculous manner, moved no

question, but rejoiced greatly in that they saw. The one sort beheld only that in Christ which they knew was more than natural, but yet their affection was not rapt therewith through any extraordinary gladness; the other, when they looked on Christ, were not ignorant that they saw the well-spring of their own everlasting felicity: the one, because they enjoyed not, disputed; the other disputed not, because they enjoyed. If, then, the presence of Christ with them did so much move, judge what their thoughts and affections were at the time of this new presentation of Christ, not before their eyes, but within their souls. They had learned before that his flesh and blood are the true cause of eternal life; that this they are not by the bare force of their own substance, but through the dignity and worth of his person, which offered them up by way of sacrifice for the life of the whole world, and doth make them still effectual thereunto; finally, that to us they are life in particular by being particularly received. Thus much they knew, although as yet they understood not perfectly to what effect or issue the same would come; till at the length, being assembled for no other cause which they would imagine but to have eaten the Passover only that Moses appointed, when they saw their Lord and Master, with hands and eyes lifted up to heaven, first bless and con-

secrate for the endless good of all generations till the world's end, the chosen elements of bread and wine, — which elements made for ever the instruments of life by virtue of his Divine benediction, they being the first that were commanded to receive from him, the first which were warranted by his promise, that not only unto them at the present time, but to whomsoever they and their successors after them did duly administer the same, those mysteries should serve as conducts of life, and conveyances of his body and blood unto them,—was it possible they should hear that voice, "Take, eat; this is my body: drink ye all of this; this is my blood?"—possible that, doing what was required, and believing what was promised, the same should have present effect in them, and not fill them with a kind of fearful admiration of the heaven which they saw in themselves? . . . These things considered, how should a virtuously disposed mind better resolve with itself than thus? . . . They are things wonderful which he feeleth, great which he seeth, and unheard of which he uttereth, whose soul is possessed of this paschal Lamb, and made joyful in the strength of this new wine; this bread hath in it more than the substance which our eyes behold; this cup, hallowed with solemn benediction, availeth to the endless life and welfare both of soul

and body, in that it serveth as well for a medicine to heal our infirmities and purge our sins, as for a sacrifice of thanksgiving; with touching it sanctifieth—it enlighteneth with belief—it truly conformeth us unto the image of Jesus Christ. What these elements are in themselves it skilleth not; it is enough that to me which take them they are the body and blood of Christ; his promise in witness hereof sufficeth—his word he knoweth which way to accomplish. Why should any cogitation possess the mind of a faithful communicant but this, "O my God, thou art true; O my soul, thou art happy!"

II.

DR. DANIEL BREVINT.

The sacrament instituted by Christ on the eve of his passion, which St. Paul calls the Lord's Supper, is, without doubt, one of the greatest mysteries of godliness, and the most solemn festival of the Christian religion. At the holy table, or altar, which presents the sacred banquet, the people meet to worship God, and there certainly God is present to meet and to bless his people. Christian communicants are here in a special manner invited to offer up to God their souls, their bodies, their goods, their vows, their praises, and whatsoever they can give; and

God offers to us the body and blood of his Son, and all those other blessings withal that will assuredly follow this sacred gift. So that the holy sacrament, like the ancient Passover, is a great mystery, consisting both of sacrament and sacrifice; that is, of the religious service which the people owe to God, and of the full salvation which God is pleased to promise to his people. It may by this appear how far it concerns every Christian not to err in a point that makes the centre both of his happiness and his duty, and that ties the very knot which in a manner joins man with God. It was on this account that the devil, who bore ever an equal hatred both to what is holy to God and to all that is conducible to the salvation of man, hath, from the very beginning, been so busy about this sacrament, driving men either to make it a false god, or an empty ceremony. Let all therefore who have either piety towards God, or any care of their own souls, manage their devotions with such precaution and judgment, that this venerable sacrament may be kept safe from the attempts either of superstition or profaneness.

1.

THE SACRAMENT A MEMORIAL OF THE SUFFERINGS AND DEATH OF CHRIST.

As this sacrament looks back, it is a me-

morial which our Saviour hath left in his Church of what he was pleased to suffer for her. For, though these sufferings of his were both so dreadful and holy as to make the heavens mourn, the earth quake, and all men tremble; yet because the greatest things are apt to be forgotten when they are gone, therefore he was pleased at his last supper to ordain this as a holy memorial, representation, and image of what he was about to suffer. So that when Christian posterity (like the young Israelites who had not seen the killing of the first Passover) should come to ask after the signification of these things — this bread, this wine — the breaking of the one, the pouring out of the other, and the participation of both,—this sacred mystery might expose to faithful beholders, as a present and constant object, both the martyrdom and the sacrifice of this crucified Saviour, giving up his flesh, shedding his blood, and pouring out his very soul for the expiation of their sins.

Therefore, as at the Passover the late Jews could say, "This is the lamb, these are the herbs, and this is the bread of affliction which our fathers did eat in Egypt," because their latter feasts did effectually represent the former,—so at our holy communion, which succeeds the Passover, and is undoubtedly no less a blessed and powerful sacrament to set before our eyes "Christ, our Passover,

who is sacrificed for us,"—our Saviour (says St. Austin) doubted not to say, "This is my body," when he gave to his disciples the figure of his body. Because especially this sacrament, duly given and faithfully received, makes the thing which it represents as really present for our use, and powerful to our salvation, as if it were newly done: "Eating this bread, and drinking this cup, ye do shew forth the Lord's death." ...

Ought not, then, one who looks on this sacrament, and considers the great and dreadful passages which it sets before him, to say in his heart, "I observe on this altar somewhat very like the sacrifice and passion of my Saviour. For thus the bread of life was broken, thus the Lamb of God was slain; thus his most precious blood was shed. And when I look on the minister who, by special order from God, distributes this bread and this wine, I conceive that thus verily God himself hath both given his Son to die, and gives us still the virtue of his death to bless and to save every soul that comes unfeignedly to him."

Ought he not also to reverence and adore when he looks to that good hand, that hath consecrated, for the use of the Church, the memorial of these great things? Since by the special appointment of my God these representatives are brought in hither for this Church, and among the rest for me, I

must mind what Israel did when the cloud filled the tabernacle. I will not fail to worship God, as soon as these sacraments and *Gospel-clouds* appear in the sanctuary. Neither the ark nor clouds were ever adored in Israel; but sure it is, the ark was considered quite otherwise than an ordinary chest, and the cloud than a vapour, as soon as God had hallowed them as signs of his presence. Therefore, as the former people did never see the temple or the cloud, but that presently at that sight they used to throw themselves on their faces, so I will never behold these better and surer sacraments of the glorious mercies of my God, but as soon as I see them used in the church to that holy purpose that Christ hath consecrated them to, I will not fail to remember my Saviour, whom these sacraments do represent. . . . .

To complete this worship, let us exercise such a vigorous and intense act of faith as may correspond to the great end of this sacrament. The main intention of Christ herein was not the bare remembrance of his passion, but, over and above, to enrich this memorial with such an effectual and real presence of continued atonement and strength, as may both evidently set forth Christ himself crucified before our eyes (Gal. iii. 1), and invite us to the sacrifice —not as done and gone many years since, but as to expiating grace and mercy still

lasting, still new, still the same that it was when it was first offered to us. The sacrifice of Christ being appointed by the Father for a propitiation that should continue throughout all ages—and withal being everlasting, by the privilege of its own order, which is an "unchangeable priesthood"—and by his worth who offered it, that is, the blessed Son of God—and by the power of "the Eternal Spirit," through whom it was offered, all kinds of eternity thus concurring together to the sacrifice upon the cross,—it must in all respects stand eternal, "the same yesterday, to-day, and for ever." . . . .

Here, then, faith must be as true a substance of those things past, which we believe, as it is of the things yet to come, which we hope for; by the help of which strong faith the worthy communicant, being prostrated at the Lord's table as at the very foot of his cross, shall with earnest sorrow confess and lament all his sins, which were the nails and spears that pierced our Saviour. We ourselves "have crucified that just One. Men and brethren, what shall we do?" He shall fall amazed at that stroke of Divine justice that could not be satisfied but by the sufferings and death of God. How dreadful is the place! how deep and holy is this mystery! What inconceivable mercies of God the Father, who so gave up his only Son, and of God the Son, who thus gave himself up for us!

2.

THE SACRAMENT A SIGN OF PRESENT GRACES.

It is the ordinary way of God, when he either promises or bestows on men any considerable blessing, to confirm his word and his gift with the addition of some signs. . . . So hath Christ ordained some visible signs in his Church, to assure this truth to every one who comes to him, that he shall be cleansed from his sins as certainly as he sees that water, which is the ordinary means for washing; and that he shall be fed with a supply of all necessary blessings, as certainly and really as he tastes and takes in this bread and wine, which are the ordinary means of preserving our life and strength.

And as water was so deservedly chosen for the use of holy baptism, because of the proper virtue it hath of washing things that are foul, of reviving and refreshing them that are dry, and of making fruitful the barren; so the blessed communion is made of two such elements as can forthwith expose to the sight and sense of all men the true ground of its sacramental and significative function. This is twofold; 1st, to represent the sufferings of Christ; and, 2dly, the blessing and the benefit which we receive thereby.

First, the sufferings of Christ. This bread and wine do not sustain me, till the one has

been cut down, ground, and baked with fire, and the other pressed and trodden under foot. As the best corn is not bread while it stands in the field, so neither could Jesus living, teaching, working miracles, be the bread of life; it must be Jesus suffering, Jesus crucified, Jesus dying.

Secondly, this eucharistical bread represents the fruit and benefit which we receive, both at the holy table, and, upon all other occasions, from Christ's sufferings; to wit, maintenance and improvement of life. As without bread and wine, or something answerable to it, the strongest bodies soon decay, so without the virtue of the body and blood of Christ the best and holiest souls must starve and perish. . . . . And as bread and wine keep up our natural life, so doth our Lord Jesus, by a continual supply of strength and grace, represented by bread and wine, sustain, improve, and set forward that spiritual life and new being which he hath procured by his cross. . . . .

The first breath of spiritual life in our nostrils is the first purchase of Christ's blood. But, alas, how soon would this first life vanish away, were it not followed and supported by a second! Therefore the sacrifice of Christ procures also grace to renew and preserve the life he hath given. As the blood which he shed satisfied the Divine justice, and removed our punishment, so the

water washes and cleanses the pardoned soul; and both these blessings are inseparable, even as the blood and the water were, which flowed together out of his side.

There remains yet another life, which is an absolute redemption from death and our miseries. This, as to the right of it, is, together with the other, purchased by the same sacrifice; but as to the possession, it is reserved for us in heaven, till Christ become our full and final redemption. Now the giver of these lives is the preserver of them too; and to this end he sets up a table by his altar, where he engages to feed our souls with the constant supply of his mercies, as really as he feeds our bodies with this bread and wine. In the deliverance from Egypt, there is a people saved by the sacrifice of the Passover; and lest they should die in the wilderness, you see an angel leading them with his light, keeping them cool under the shadow of his cloud, and feeding them with manna. Jesus is the truth foreshewed by these figures. He was the true Passover, when he died upon the cross. And he feeds from heaven, by continually pouring out his blessings, the souls he redeemed by pouring out his blood. Thus the sacrament represents at once both what our Lord suffered, and what he still doth for us.

3.

THE SACRAMENT A MEANS OF GRACE.

Hitherto we have considered this holy sacrament both as a standing memorial of the sacrifice of Christ, and as a sign of those graces wherewith he sustains and nourishes believing souls. But the end of the blessed communion, the wants and pious desire of communicants, and the strength of other places of Scripture, require a great deal more in the eucharist than a mere memorial or representation. 1. The proper end of the holy communion, which is to make us partakers of Christ in another manner and degree when we take and taste those holy mysteries, than when we hear the holy Gospel. 2. The wants and desires of those who receive it, who seek far more than a bare representation or remembrance. 3. The full sense and import of other places of Scripture, which allow it a much greater virtue than that of representing only. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" — *a means of communicating to the true Christian receiver the blood there represented and remembered.*

The real efficacy which the holy communion hath to convey grace and blessing to the true receiver is evident from its conveying a curse to the profane. "Whoso-

ever eateth unworthily," says St. Paul, "eateth damnation to himself." And how can we think that it is thus really pernicious when abused, but not really blissful and saving in its right use? or that this bread should be effectual to procure death, but merely sacramental only to shew and not to procure salvation? God forbid that the body of Christ, who came to save, not to destroy, should not diffuse as much of its "savour of life," foı the life and salvation of devout souls, as it doth of its "savour of death," for the death of the impious (2 Cor. xi. 16). . . . .

Here, then, I come to God's altar with a full persuasion that these words, "This is my body," promise me more than a figure; that this holy banquet is not a representation made of outward shews without substance, but in the religious use of it may actually convey (at the least) as many blessings to me as it brings curses on the profane abuser of it. But *how* these mysteries become in my behalf the supernatural instruments of such blessings, it is enough for me to admire. "One thing I know," as said the blind man, "he laid clay upon mine eyes, and, behold, I see." He hath blessed and given me this bread, and my soul receiveth comfort. I know that clay hath nothing in itself which could have wrought such a miracle; and I know that this bread

is not such a jewel as may contain in its substance, or impart from itself to others, grace, holiness, and salvation: only I know that it is the constant way of God to produce his greatest works at the presence (though not by the virtue) of the most useless instruments. At the very stroke of a rod, he divided the sea; at the blowing some trumpets, he threw down massy walls; at a few washings in Jordan, he cured Naaman of a plague which naturally was incurable; and as soon as but a shadow did pass by, or some oil was dropped, or clothes were touched, presently virtue went out—not of rods, or trumpets, or shades, or clothes, but—of *himself*. Since, then, he hath instituted and adopted unto himself the sacraments of the Gospel as the representatives of his sacred body and blood, why may he not take the same course for the dispensing of his mercies at the use of his ordinances?

It was the right hand of the Lord which of old time brought these mighty things to pass, either when the Red Sea opened a way for Israel to march, or when the rock poured out rivers to refresh them. Now, under the Gospel, it is Christ himself, with his body and blood once offered to God upon the cross, and ever since standing before him in heaven as the Lamb slain, who fills his Church continually with the propitiations and perfumes of his sacrifice, whence faith-

ful communicants return home, richer than they came, with the first-fruits of salvation. Bread and wine can contribute no more to it than the rod of Moses, or the oil of the apostles. But yet, since it pleaseth Christ to work thereby, O my God, whensoever thou shalt bid me "Go and wash in Jordan," or be baptised and wash away my sin, I will no more doubt of being made clean from my sins, than if I had been bathed in thy blood; and whensoever thou sayest, "Go, take and eat this bread which I have blessed," I will doubt no more of being fed with the true bread of life, than if I were eating thy very flesh.

Of spiritual blessings Christ from above is pleased to bestow sometimes more, sometime less, in the several ordinances of his Church, which, as the stars in heaven, differ from each other in glory. Fasting, praying, hearing his word, and all like holy duties, are all good vessels to draw water from this well of salvation. But yet they are not all equal. The blessed communion exceeds as much in blessing, when well used, as it exceeds in danger of a curse when it is not. . . . .

Thus this great and holy mystery communicates to us the death of our blessed Lord, both as offering himself to God, and as giving himself to man. As he offered himself to God, it enters me into that mys-

tical body, which is reputed as dead with Christ; and into their society, privilege, and communion, for whom he was pleased to die; yea, it sets me on the very shoulders of that eternal Priest, while he offers up himself and intercedes for his spiritual Israel; and by this means it conveys to me the communion of his sufferings, whence will infallibly proceed another communion in all his graces and glories.

4.

THE SACRAMENT A PLEDGE OF HAPPINESS AND GLORY TO COME.

A pledge and an earnest differ in this, that an earnest may be allowed upon account for part of that payment which is promised, whereas pledges are taken back. Thus, for example, zeal, charity, and those degrees of holiness which God bestows in the use of holy sacraments, will remain still ours in heaven, and there make part of our happiness; whereas the sacraments themselves shall be taken back, and shall no more appear in heaven than did the cloudy pillar in Canaan, or do now the shadows of the Law under the Gospel. Certainly we shall have no need of these sacred images of Christ, when we shall see him face to face; nor of these pledges of the glory which is to be revealed, when we shall actually possess it.

But till that day, the holy communion hath this third use, of being a pledge and assurance from the Lord, that, in his good time, he will crown us with everlasting happiness.

Our blessed Saviour pointed at this when he said to his disciples (the holy cup being in his hand), that he would "drink no more of that fruit till he should drink it new in the kingdom of his Father." In the real purpose of God, his church and heaven go both together, that being the way that leads to this, as the holy place to the holiest; both which come to this one thing which Christ calls the "kingdom of God." Whosoever, therefore, are admitted to the dinner of the Lamb slain, unless they be wanting to themselves, must not doubt of being admitted to that marriage-supper of the same Lamb, who once was dead, but now liveth for evermore. . . . .

We are now neither of age to enjoy our inheritance, nor of ability to manage well that great estate, and wear those noble ornaments that attend it; and therefore it lies hidden from us with Christ in God, and, as it were, under his custody. "I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day." (2 Tim. i. 12.) By faith we deposit this great treasure in the hands of God to keep; and God by this sacrament assures us that he will both keep

it safe for us, and restore it to us whensoever we are fit for it. . . .

Our blessed Saviour, being desirous before his death, as by a deed of his last will, to settle upon his true disciples both such a measure of his grace in this life as might in part make them holy, and, after this life, such a fulness of all blessings as might make them eternally happy, he delivers into their hands, by way of instrument and conveyance, the blessed sacrament of his body and blood, the true root and stem of all blessings. . . .

Wherefore, as the kingdom of Israel was once made over to David with the sacred oil which Samuel poured on his head; so the body and blood of Jesus Christ is in full value, and heaven with all its fulness is in sure title, made over to true Christians, by that bread and wine which they receive at the blessed communion: the minister of Christ having, as to this effect, as much power from his Master for doing this, as any prophet or angel ever had for what they did.

5.

THE SACRAMENT A COMMEMORATIVE SACRIFICE.

There never was on earth a true religion without some kind of sacrifices. . . .

Of all the carnal sacrifices under the law,

none ever had any saving reality, as to the washing away of sins, but in dependence on Jesus Christ our Lord; and as to our service and duty towards God, which they were also to represent, none had this second end so fully performed under the law as it must be under the Gospel. . . As for the. . . expiation of sins, it is most certain that the sacrifice of Jesus Christ alone hath been sufficient for it. . . . And the reiteration of it were not only superfluous as to its real effect, but also most injurious to Christ in the very thought and attempt.

Nevertheless, this sacrifice, which by a *real* oblation was not to be offered more than once, is, by an eucharistical and devout *commemoration*, to be offered up every day. This is what the apostle calls to "set forth the death of the Lord"—to set it forth, I say, as well before the eyes of God his Father, as before the eyes of all men; as St. Augustine did explain, when he said that the holy flesh of Jesus Christ was offered up in three manners,—by prefiguring sacrifices under the law before his coming into the world, in real deed upon the cross, and by a commemorative sacrament after he is ascended into heaven. All comes to this: first, that the sacrifice, as it is itself and in itself, can never be reiterated; yet, by way of devout celebration and remembrance, it may nevertheless be reiterated every day: secondly,

that whereas the holy eucharist is by itself a sacrament, wherein God offers unto all men the blessings merited by the oblation of his Son, it becomes, by our remembrance, a *kind* of sacrifice also, whereby we present before his eyes that same holy and precious oblation once offered. Thus the ancient Israelites did continually represent, in their solemn prayers to God, the covenant he had made once with Abraham, Isaac, and Jacob, their forefathers; thus did the Jews in their captivity turn their faces towards either the country or to the temple, where the mercy-seat and the ark were, which were the memorials of his promises and the sacramental engagement of his blessings; and thus the Christians in their prayers do every day insist upon, and represent to God the Father, the meritorious passion of their Saviour, as the only sure ground whereon both God may give, and they obtain, the blessings which they do pray for. And because it is the High-Priest himself, the true Anointed of the Lord, who hath set up this table and altar for the communication of his body and blood to men, and for the memorial of both to God,—it cannot be doubted but that the one must be most advantageous to the penitent sinner, and the other most acceptable to that gracious Father, who is always well pleased in his Son, and who loves the repenting and sincere return of his children.

The people of Israel, in worshipping, ever turned their eyes and their hearts towards that sacrifice, the blood whereof the high-priest was to carry into the sanctuary. So let us ever turn our eyes and our hearts towards Jesus, our eternal High-Priest, who is gone up into the true sanctuary, and doth there continually present both his own body and blood before God, and (as Aaron did) all the true Israel of God in a memorial. In the meantime, we beneath in the Church present to God his body and blood in a memorial, that, under this shadow of his cross and figure of his sacrifice, we may present ourselves in very deed before him. . . . . Hence one may see both the great use and advantage of more frequent communion; and how much it concerns us, whensoever we go to receive it, to lay out all our wants, and pour out all our griefs, our prayers, and our praises, before the Lord, in so happy a conjuncture. The primitive Christians did it so, who did as seldom meet to preach or pray without a communion, as did the old Israelites to worship without a sacrifice.

III.

BISHOP JEWEL.

The ministration of the holy communion is oftentimes of the old learned fathers called

a sacrifice; not for that they thought the priest had authority to sacrifice the Son of God, but for that therein we offer up unto God thanks and praises for that great acrifice once made upon the cross. So saith St. Augustine: "In these fleshly sacrifices (of the Jews) there was a figure of the flesh that Christ afterward would offer; but in this sacrifice of the Church there is a thanksgiving, and a remembrance of that flesh which Christ hath already offered for us." So Nazianzen calleth the holy communion "a figure of that great mystery of the death of Christ." This it is that Eusebius calleth "the sacrifice of the Lord's table," which also he calleth "the sacrifice of praise." Chrysostom sheweth in what sense other ancient fathers used this word sacrifice. For, as he saith, "We offer up the same sacrifice that Christ offered," so in most plain wise, and by sundry words, he removeth all doubt, and declareth in what sort and meaning we offer it. He saith not, "We offer up the Son of God unto his Father, and that verily and indeed;" but contrariwise thus he saith, "We offer indeed, but in remembrance of his death. This sacrifice is an example of that sacrifice. This that we do is done in remembrance of that that was done. We offer up the same that Christ offered; or rather, we work the remembrance of that sacrifice." Thus we

offer up Christ; that is to say, an example, a commemoration, a remembrance of the death of Christ.

IV.

DR. CHRISTOPHER SUTTON.

We may remember that which indeed we cannot forget, that as man consisteth of soul and body, so doth he also lead a two-fold life: the one corporal, ready to fall into a thousand dangers and casualties; the other spiritual, subject to as many, or more. The life of the body consisteth of the union of the soul with the body; the life of the soul consisteth of another union, which is, to be united to Christ. Both these, as they have their defects, so have they also their remedies and sustentations: for the life natural God hath ordained natural sustenance; for the life supernatural, supernatural nourishment.

But that which at all times is most to be lamented is, that whereas the spiritual life is far more excellent than the temporal, the temporal, notwithstanding, is more regarded and preferred. For what thing doth not a sick body do to recover his health? He neglecteth all charges and griefs — he esteemeth nothing of the bitterness of medicines —he contemneth the sharpness of pains, —the most experienced physicans, the best

preservatives, are then sought for,—and all for bodily health, which endureth but for a little time. And are we so careful for the health of our souls? Would to God we were! then would we repair with more devotion than commonly we do unto this most holy sacrament, where our spiritual life is preserved and strengthened.

Three things there are, saith one, very necessary for the life of man: the mother which brings him forth, the meat which sustaineth him, and the physician which cures him when he is sick. The same three things are necessary for the life spiritual: the mother is Baptism, the meat which sustaineth is the holy Eucharist, the physician to cure is Repentance.

Now, then, as the body without meat cannot endure labour and live, no more can the soul without this spiritual repast sustain the labours of this pilgrimage, the assaults of her enemies, and live. The air being corrupted, when we go forth of doors we fortify ourselves with some preservatives: this world is corrupted, our preservative against temptations is this holy Eucharist. Men entering a way possessed with the enemy, arm themselves with weapons, get them good company: seeing we have in all the way of our life many enemies, visible and invisible, shall we not arm ourselves, and take unto us Christ our Captain? "Put

ye on," saith St. Paul, "the Lord Jesus." (Rom. xiii. 14.)

The first and principal effect of the most holy sacrament of the Lord's supper is, that it maketh man divine, or like unto God himself; here in the state of grace, and hereafter in the state of glory: and for this cause it is instituted in the form of nourishments. For as nourishments and the body nourished become one, so do Christ and the faithful receivers.* Other meats receive life of the body, this giveth life to the soul.

The second effect is, that with Christ are given unto us all his merits and rewards which he hath purchased; here the hive is given us with the honey.

The third effect of this sacrament is, that hereby a continual and constant remembrance of Christ Jesus, our only Saviour, is

* The true understanding of this fruition and union which is betwixt the body and the head, betwixt the true believers and Christ,—the ancient catholic Fathers, both perceiving themselves and commending to the people, were not afraid to call this supper, some of them, the salve of immortality and sovereign preservative against death; some, a deifical communion; others, the sweet dainties of our Saviour, the pledge of eternal health, the defence of faith, the hope of the resurrection; others, the food of immortality, the healthful grace, and the conservatory to everlasting life;—all which sayings, both of the holy Scripture and godly men, truly attributed to this celestial ban-

continued, whereby we shew his death until he come again. (1 Cor. xi. 26.)

The fourth effect is, to stir us up to the love of God and our neighbour: of God, who first loved us; of our neighbour, for His sake who hath given us this commandment, "that he who loveth God should love his neighbour also." (1 John iv. 21.)

The fifth effect is, that it doth sanctify, and see also sanctified, not only our souls, but even our bodies also, by the power of Christ's body. We know that the forbidden fruit received by our first parents infected our souls, and defiled our bodies; it was meet, therefore, that this heavenly food should cause sanctification not only in our souls, but also in our bodies; so Christ will never send them away empty, that they faint by the way, that follow him, as the people did into the desert. (Matt. xiv. 15.)

What, should we enter into that sea of the manifold effects of this sacrament? If I am sick, may the devout soul say, here

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quet and feast, if we would often call to mind, O, how would they inflame our hearts to desire the participation of these mysteries, and oftentimes to covet after this bread, continually to thirst for this food! Nor as specially regarding the terrene and earthly creatures which remain, but always holding fast and cleaving by faith to the rock whence we may suck the sweetness of everlasting salvation.—*Homily concerning the Sacrament.*

I may cure me; if I am whole, here I shall keep me; if living, here I shall comfort me; if dead in sin, here I shall raise me; if I desire to burn with the love of God, here I may inflame me; if I am cold in devotion, here I may warm me; if I am blind, here I may enlighten me; if spotted, here I may cleanse me. I will not fly, as Adam sometimes did, from the presence of God, because here I can cover me; nor run away for fear of the enemy, for here I shall find grace to strengthen me.

St. Cyril, in his fourth book upon John, saith, "Here not only death is put to flight, but all spiritual diseases that cause death are expelled; the cruel and inordinate love of our members is repressed, and the perturbations of the mind quieted."

Thomas Aquinas called this sacrament a precious banquet, admirable, wholesome, and full of all sweetness; and to provoke us the more to love it, he addeth, "Here sins are cleansed, virtues increased, the mind made fertile with all spiritual graces; and that when Christ saw his disciples to wax sad for his departure, he left unto them this sacrament for a singular comfort."

Amongst these effects, this may not be omitted, that this holy sacrament is a pledge of the resurrection (as it is mentioned in the 100th canon of the first Council of Nice). "For this eucharistical food," saith Justin

Martyr, "is not received by concoction and alteration, but doth change the mortality of our bodies into his own nature; that is, into immortality, life, and glory. Wherefore, amongst other effects, this doth admonish us of the immortality of our bodies; for as Christ's body did not remain in death, so also shall not ours; for it cannot be that our bodies should always remain in their sepulchres, seeing that they are nourished by Christ's body." . . . .

Of this admirable sacrament, St. Cyprian, in his sermon on the Lord's supper, most learnedly and religiously writeth: "This unleavened bread, which is the true and sincere meat, doth by the sacrament sanctify us; by the receiving of it, it doth enlighten us with faith, and confirmeth us with truth towards Christ. Therefore, let all those who love the Lord's passion come unto this most wholesome bread, and let them not fear to eat of this most sweet manna so often as they can, whereby they may be made able to pass through the wilderness of this world without danger of their life. Let him not fear to eat of this healthful bread, whosoever desireth to have his heart made strong in the Lord, that he may overcome all those most wicked enemies, the devils, which daily lie in wait to hinder our salvation." . . . . .

O, therefore, faithful soul, come freely to

this most sweet banquet of Christ Jesus, wherein is promised unto thee most assured life and salvation. . . . . If thou be unclean, come to the fountain of purity; if thou be hungry, come and feed of the bread of life, which fadeth not, and filleth the hungry soul with goodness. Art thou sick? this will be a most sovereign medicine for thine infirmity. Hast thou an issue, whereof thou canst not be cured by the physicians? touch thou, in the full assurance of faith, the hem of Christ's garment, even the most blessed sacrament, and thine issue shall be stayed. If thou feel thyself to be stung by the serpents of divers temptations, look upon that brazen serpent in which there was no poison, even Christ hanging upon the cross. Dost thou make thy moan that thou art blind, weak, and lame? then must thou remember, that such are bidden to the supper of the great King, and are compelled to come in. But thou wilt say, "I am wavering, alas, and inconstant;" yea, but this bread doth strengthen the heart of man. Art thou sorrowful and in perplexity? this wine doth make joyful the inward man. Do many things trouble thee? cleave fast to Him who calmed the waves of the sea when they were troubled. Goest thou astray from thy Lord and Master? yet mayest thou walk in the strength of this meat even to the mount of God.

V.

BISHOP PATRICK.

This holy rite of eating bread broken, and drinking wine poured out, is a solemn commemoration of Christ, according as he himself saith to all his apostles (Luke xxii. 19); and particularly to St. Paul, who twice makes mention of this command, "Do this in remembrance [or, for a remembrance] of me." His meaning is not, that we should hereby call him to mind (for we are never to forget him), but rather that we should keep him in mind, and endeavour to perpetuate his name in the world, and propagate the memory of him and his benefits to the latest posterity. Now this is done by making a solemn rehearsal of his famous acts, and declaring the inestimable greatness of his royal love. For remembrance (*ἀνάμνησις*) doth not barely signify recording or registering of his favours in our mind, but *commemoratio*, a solemn declaration that we do well bear them in our hearts, and will continue the memory and spread the fame of him as far and as long as ever we are able. . . .

1. We do shew forth the Lord's death, and declare it unto men. 2. We do shew it forth unto God, and commemorate before him the great things he hath done for us. We keep it, as it were, in his memory, and plead before him the sacrifice of his Son,

which we shew unto him, humbly requiring that grace and pardon, with all other benefits of it, may be bestowed upon us. And as the minister doth most powerfully pray in the virtue of Christ's sacrifice, when he represents it unto God, so do the people also, when they shew unto him what his Son hath suffered. . . . . .

It will not be unprofitable to add, that this was one reason why the ancients called this action a sacrifice, because it doth represent the sacrifice which Christ once offered. It is a figure of his death which we commemorate; unto which the apostle St. Paul (as a learned man conceives) hath a reference, when he saith to the Galatians, that Jesus Christ was set forth evidently before their eyes crucified among them, "they saw, as it were, his sacrifice on the cross: it was so lively figured in this sacrament." Such an unbloody sacrifice, which is only *rememorative,* and in *representation,* we all acknowledge. And so every Christian is a priest or a sacrifice when he comes to the table of the Lord: for as our Lord saith to his apostles (Luke xxii. 19), "Do this in remembrance of me," so he saith to every private Christian the same words (1 Cor. xi. 24). Only there is this difference, that "Do this," &c. in St. Luke, doth manifestly refer to those words before, to take bread, give thanks, and give to others (which is only

the minister's work); but in St. Paul, "Do this," &c. refers to "take, eat," which immediately precedes, and this is to be done by all. So that both the one and the other, in their several kinds, do commemorate Christ, and represent him to the Father.

This holy action is to be next of all considered as a remembrance or commemoration, with *thanksgiving;* and thence it is called by the name of EUCHARIST (or "thanksgiving"), according to the phrase of ancient times.

The Jewish feasts upon their sacrifices do more plainly instruct us in this matter. They that offered peace-offerings unto God were admitted to eat some part of them after they were presented to him, and some pieces of them burnt upon his altar. And this is called "partaking of the altar," which was God's table (Ezek. xli. 22; Mal. i. 7), where they did rejoice before him, as those that were suffered to eat and drink with him. But the Psalmist's words are most to be observed to this purpose (Ps. cxvi. 12, 13), where to the question, "What shall I return to the Lord for all his benefits towards me?" he returns this answer, "I will take the cup of salvation," &c.; that is, when I offer sacrifices for salvation (*σωτηρία*) or deliverance that God hath granted me out of trouble, I will remember the mercy of God with all thankfulness, as I feast upon

the remains of that sacrifice. For it was the manner that the master of the sacrifice should begin a cup of thanksgiving to all the guests that he invited, that they might all praise God together for that salvation in consideration of which he paid these vows unto him ; and in those words the ancients thought they tasted the cup of salvation, which we now drink in the supper of the Lord ; expounding them, in the analogical sense, to signify the participation of the Christian mysteries.

It may further be observed, that all Churches in the world have always used divine praises in this commemoration; .... for so we read in Justin Martyr and others, that in their times the Church used to praise God for all things, and particularly for those gifts of bread and wine; and so for Jesus Christ, his death, passion, resurrection, and ascension, beseeching the Father of the whole world to accept of the offering they made to him. And in after-ages Cyril of Jerusalem saith, "We make mention of the heaven, the earth, the sea, and all the creatures, reasonable and unreasonable ; of the angels, archangels, and powers of heaven ; praising God, and saying, 'Holy, holy, holy, Lord God of Sabaoth, heaven and earth are full of thy glory.'"

From all which we may discern a further reason why they called this sacrament

by the name of a sacrifice; because they did "offer unto God thanksgiving," as the Psalmist speaks (Ps. l. 14), which is one of the spiritual sacrifices which every Christian is consecrated to bring unto him. . . . . Christians, therefore, are not without their sacrifice also, when they keep this feast, and such an one as is very befitting God, and which no rational man can deny to deserve the name. . . . .

There are eucharistical *actions* also, whereby we perform a most delightsome sacrifice unto God.

We must not, when we come to God, appear before him empty; but we are to consecrate and offer unto him some of our temporal goods, for the relief of those that are in want, which may cause many thanksgivings to be sent up by them to God. It hath been said before, that our whole selves ought to be offered as an holocaust to God; . . . . so that the spiritual sacrifice of ourselves, and the corporal sacrifice of our goods to him, may teach the papists that we are sacrificers as well as they, and are made kings and priests unto God. Yea, they may know that the bread and wine of the Eucharist is an offering (out of the stock of the whole congregation) to this service, according as it was in the primitive times. . . . We pray him, therefore, in our communion-service, to accept our oblations (meaning

those of bread and wine), as well as our alms. We offer ourselves, and our prayers, and our praises, and our goods, at the table of the Lord, where, as God provides for us, so we provide for him in those that are his members, and offer upon it those sacrifices which are most befitting either him or rational creatures. And that you may see we are engaged to this kind of offering, it is to be observed, that the eating of the lamb was not all the solemnity of the Passover; but they sacrificed likewise offerings of thanksgivings in abundance, that there might be provision for the poor. . . . .

Now this bread and wine in the sacrament is God's, both as it is offered by us unto him, and as it is consecrated to represent his Son Christ unto us; and therefore we, by partaking of it, do solemnly engage ourselves unto, and promise our fidelity in, his service.

As we are partakers of a better sacrifice, which is of greater efficacy and virtue than any of theirs (the Jews) were, so God receives us into a nearer familiarity with himself, and, by setting before us the body and blood of that sacrifice which was offered to him, plainly tells us that he intends to make us partakers of the highest blessings, even of his own joy and happiness; of which he gives us strong assurance, in that

he lets us partake, not only of the blood of the sacrifice in this figure and representation, but of the blood of that sacrifice which was offered for the sins of the world. This bids us rest assured of his abundant grace, and not doubt of our acceptance with him to a participation of his highest favour. There is nothing now to hinder it, nor to make us call in question his merciful kindness towards us; for we have such a token and pledge of forgiveness of our sins by this sacrifice, as the ancient people of God had not of the forgiveness of their offences by the blood that was offered at God's altar. They were not admitted to taste of that blood, as we are of the blood of Jesus; and so could not have that boldness and access with confidence to God which we have through the faith of him.

This seems to be one great secret of this sacrament, as appears from the words of St. Luke and St. Paul (Luke xxii. 20; 1 Cor. xi. 25, compared with Matt. xxvi. 28), who tells, that this cup which we drink of is "the new covenant in Christ's blood, which was shed for the remission of sins." . . . . .Which is the import also of the word "communion," used by St. Paul to express the effect of this sacrament. "The cup of blessing which we bless, is it not the communion of the blood of Christ?" &c. (1 Cor. x. 16.) In its full signification, that phrase

denotes not merely our being made of his society, but our having a *communication* of his body and his blood unto us—(so the word *κοινωνέω* is rendered in other places, Gal. vi. 6; Phil. iv. 15;) of which we partake by eating this bread and drinking this cup in remembrance of his death for the remission of sins. And so we beseech our merciful Father (in the prayer of consecration which our Church prescribes), that we, receiving these his creatures of bread and wine, according to his Son our Saviour's holy institution, in remembrance of his death and passion, may be partakers of his most blessed body and blood. For after the bread and wine are deputed by holy prayer to God to be used for a commemoration of Christ's death, though they do not cease to be what they were before, yet they begin to be something which they were not before this consecration. All the effects and benefits of his passion are imparted to us by these, which in themselves are but God's creatures of bread and wine, yet, by his appointment, become to us the body and blood of his Son. In short, there is nothing which the body and blood of Christ can be to the spirits of men, but by these tokens he exhibits it to us, and gives us an interest in it. This is spiritually to eat his flesh and drink his blood, as both our Church and the ancients speak. Our souls entertain and feast them-

selves upon his sacrifice, being really made partakers of whatsoever his body and blood can do for them.

VI.

BISHOP BEVERIDGE.

When our ever-blessed Redeemer instituted the sacrament of his last supper, he said, "This do in remembrance of me" (Luke xxii. 19; 1 Cor. xi. 24): whereby he laid his command upon his apostles there present, and in them upon his Church in all ages, that they should continue this his holy institution in remembrance of him, or of that death which he was the next day to suffer for the sins of the world; and that they should do it all along until his coming again. As we learn also from his apostle, saying, "As often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come." (1 Cor. xi. 26.)

This, therefore, is to be always done for the continual remembrance of his death, as it was a sacrifice for the sins of the world. . . .

The death of Christ was not only a true and proper sacrifice, but the only true and proper sacrifice for sin that was ever offered up in the world. For his being offered up for the sins of the whole world, there was no sin for which any other need or could

be offered up; or if there had been, no other could have taken it away; "for it is not possible that the blood of bulls and goats should take away sins." Yet such only were all the "sacrifices" under the law; which therefore were not real expiatory sacrifices in themselves, but only types and shadows appointed by God to foreshew, typify, and represent "the sacrifice of the death of Christ" then to come. And in like manner, the sacrament of the Lord's Supper is now ordained by him to set forth and commemorate the same sacrifice as now already offered up for the sins of mankind; which, therefore, is necessary to be continued to the end, as the typical sacrifices were from the beginning of the world. . . . . These sacrifices, being ordained only to foreshew and typify the "Lamb of God, that taketh away the sins of the world," ceased in course when he had offered up himself a sacrifice for our sins upon the cross. But now, under the Gospel, other kinds of sacrifices are required. We are now commanded to "present our bodies a living sacrifice;" not to kill them, but to offer them up alive as a living sacrifice, dedicating ourselves wholly to the service of God.

Hence all manner of good, pious, and charitable works, that are done in obedience to God, and for his service and honour, are

now called "sacrifices," . . . . particularly our open or public praying to him, and to him alone, for all the good things that we want. For hereby we plainly discover that we believe him to be the Author and Giver of "every good and perfect gift." . . . And therefore, under the law itself, their public prayers always went along with their daily sacrifices, both morning and evening. "Let my prayer," saith David, "be set forth before thee as incense, and the lifting up of my hands as an evening sacrifice." Especially considering that prayer always was and ought to be accompanied with praise and thanksgiving to God, which is so properly a sacrifice, that it is often called by that name. "I will offer," saith David, "to thee the sacrifice of thanksgiving" (Ps. cxvi. 17); and "let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing," or singing. (Ps. cvii. 22.)

But the sacrifice that is most proper and peculiar to the Gospel is the sacrament of the Lord's Supper, instituted by our Lord himself, to succeed all the bloody sacrifices in the Mosaic law. For though we cannot say, as some do, that this is such a sacrifice whereby Christ is again offered up to God both for the living and the dead; yet it may as properly be called a sacrifice as any that was ever offered, except that which was offered by Christ himself; for

his, indeed, was the only true expiatory sacrifice that was ever offered. Those under the law were only types of his, and were called sacrifices only upon that account, because they typified and represented that which he was to offer for the sins of the world; and therefore the sacrament of Christ's body and blood may as well be called by that name as they were. They were *typical*, and this is a *commemorative* sacrifice. They foreshewed the death of Christ to come; this shews forth his death already past. "For as often," saith the apostle, "as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come" (1 Cor. xi. 26). This is properly our Christian sacrifice, which neither Jews nor Gentiles can have any share in, as the apostle observes: "We have an altar whereof they have no right to eat which serve the tabernacle" (Heb. xiii. 10); an altar, where we partake of the great sacrifice which the eternal Son of God offered up for the sins of the whole world, and ours among the rest, that Almighty God may be reconciled to us, and receive us again into his love and favour, and make us happy in the enjoyment of it for ever; which is so great a blessing, that they who really mind their own good and welfare can no more forbear to partake of this sacrament when they may, than they can forbear to eat meat

when they are hungry and have meat before them.

These are those spiritual sacrifices which the holy priesthood, or whole body of saints, offer up to God. They are called "spiritual," in opposition to those carnal sacrifices that were offered by the Levitical priesthood; and because they are of a spiritual nature, and performed in a spiritual manner, being offered up in the spirits of the saints as well as bodies, and by the Spirit of God himself dwelling in them, and so consecrating them, "a spiritual house, an holy priesthood," and enabling them to offer up these sacrifices in the name of Christ, and through the merits of that sacrifice which he hath offered up for them, according to that saying of the apostle, "By him, therefore, let us offer up the sacrifice of praise to God continually."

The oftener we partake of the Lord's supper, the greater benefit and comfort we shall receive from it. It is by frequent acts that habits are produced. It is by often eating and drinking this spiritual food, that we learn how to do it, so as to digest and convert it into proper nourishment for our souls. . . . . I shall say no more, but that I never expect to see our Church settled, primitive Christianity revived, and true piety and virtue flourish again among us, till the holy

communion be oftener celebrated than it hath been of late in all places of the kingdom; and am sure, that if people were but sensible of the great advantage it would be to them, they would need no other arguments to persuade them to frequent it as often as they can. For we should soon find, as many have done already, by experience, that this is the great means appointed by our blessed Redeemer whereby to communicate himself, and all the merits of his most precious death and passion, to us, for the pardon of our sins, and for the "purging our consciences from dead works to serve the living God." So that, by applying ourselves thus constantly unto him, we may receive constant supplies of grace and power from him to live in his true faith and fear all our days; and by conversing so frequently with him at his holy table upon earth, we shall always be fit and ready to go to him, and to converse perpetually with him, at his kingdom above, where we shall have no need of sacraments, but shall see him "face to face," and adore and praise him for ever, as for all his other blessings, so particularly for the many opportunities he hath given us of partaking of his most blessed body and blood.

VII.

ARCHBISHOP POTTER.

In the Christian Church there is only one proper sacrifice, which our Lord offered upon the cross; and consequently Christians cannot partake of any sacrifice in a literal and strict sense, without allowing transubstantiation. Lest, therefore, they should want the same pledge to assure them of the Divine favour which the Jews enjoyed, our Lord appointed the elements of bread and wine to signify his body and blood offered in sacrifice; whence they are expressly called his body and blood—it being common for representatives to bear the name of those things or persons which they represent: "And as they were eating, Jesus took bread," &c. The elements were not his literal body and blood, nor understood to be so by the apostles or any primitive father; but they were the symbols of his body and blood, the partaking whereof is all one to the receivers, and does as much assure them of the favour of God, as if they should eat and drink that body and blood of Christ which was offered upon the cross. To this purpose is the discourse of St. Paul, "The cup of blessing," &c. (1 Cor. x. 16-21.) Where, it may be observed, 1. That eating the Lord's supper is the same rite in the Christian Church with eating the things offered in sacrifice

among the Jews and heathens. 2. That it is an act of communion or fellowship with God, at whose table we are said to be entertained; and therefore it is declared to be inconsistent with eating the Gentile sacrifices, which is an act of communion with devils, to whom those sacrifices are offered. 3. That it is an act of communion between Christians, who eat at the same table, and by that means are owned to be members of the same evangelical covenant under Christ. Whence the apostle declares in another place, that the Jews, who are not within the Christian covenant, and consequently not in communion with Christ and his Church, have no right to partake of the Christian altar: "We have an altar," says he, "whereof they have no right to partake who serve the tabernacle" (Heb. xiii. 10). Hence it is manifest, that to eat the Lord's supper is to partake of the sacrifice of Christ, which is there commemorated and represented. For which reason the primitive fathers speak of eating at the Christian altar. . . . . . So that it is plain, both from the design and nature of the Lord's supper, and from the concurrent testimony of the most primitive fathers, who conversed with the apostles or their disciples, that it was reckoned through the whole world to be a commemorative sacrifice, or a memorial of our Lord offered upon

the cross, first dedicated to God by prayer and thanksgiving, and afterwards eaten by the faithful.

VIII.

BISHOP WILSON.

Every Christian, even the most unlearned, is capable of understanding (if it be not plainly his own fault), and of performing, all the duties of a worthy communicant.

For when he is informed that this is the true Christian sacrifice—the only means of rendering our persons and all our prayers acceptable to God—of obtaining the pardon of our sins, the assistance of God's grace, and everlasting happiness after death; when he sees that done before his eyes that Jesus Christ himself did, who the same night in which he was betrayed, having devoted himself an offering and a sacrifice to God for the sins of the whole world, did institute this holy sacrament by taking bread and wine, and blessing them, and making them by that blessing the true representatives of his body and blood, in virtue and power as well as in name:

When he is made sensible that this service was ordained by Christ himself, not only as a testimony of his great love for his poor creatures, but as a means whereby he would communicate all the benefits of that

death which he was then going to suffer; and by which he would apply the merits of his death to all people and ages of the world:

Lastly, when he is assured, even from Christ himself, that whoso eateth and drinketh this his flesh and blood after this holy manner, dwelleth in Christ, and Christ in him; that such a one has a right to eternal life, and that God will raise him up at the last day:

Let a man, I say, be never so unlearned, yet he will easily understand that he is not to look upon and receive this bread and wine as common food, but as holy representatives of Christ's body and blood, made such by an especial blessing of God; that he is to receive it in remembrance of the death of Christ, and to believe assuredly that the blessing of God will attend his doing so; for it being God's own ordinance, he cannot but bless it, and him who observes it.

IX.

BISHOP HALL.

That sacrament of our spiritual nourishment, which our Saviour, as his farewell, left us for a blessed memorial of his death and passion, can never be celebrated with enough of devotion. Far be it from us to come to this feast of our God in our common garments; the soul must be trimmed up, if we would

be meet guests for the Almighty. The great Master of the feast will neither abide us to come naked nor ill-clad. Due examination comes in first, and thoroughly searches the soul, and finds out all the secret defilements that it hides within it; and by the aid of true penitence strips it of all those loathsome rags wherewith it was polluted. Sin may not be clothed upon with grace; Joshua's filthy garments must be plucked off, ere he can be capable of precious robes (Zech. iii.). Here may be no place for our sinful lusts, for our covetous desires, for our natural infidelity, for our malicious purposes, for any of our unhallowed thoughts. The soul, clearly divested of these and all other known corruptions, must, in the next place, instead thereof, be furnished with such graces and holy predispositions as may fit it for so heavenly a work.

Amongst the graces requisite, faith justly challengeth the first place, as that which is both most eminent, and most necessarily presupposed to the profitable receipt of this sacrament; for whereas the main end of this blessed banquet is the strengthening of our faith, how should that receive strength which hath not being? To deliver these sacred viands to an unbeliever, is to put meat into the mouth of a dead man. Now, therefore, must the heart raise up itself to new acts of believing, and must lay faster

hold on Christ, and bring him closer to the soul—more strongly applying to itself the infinite merits of his most perfect obedience, and of his bitter death and passion; and erecting itself to a desire and expectation of a more vigorous and lively apprehension of its omnipotent Redeemer. Neither can this faith be either dead or solitary, but is still really operative, and attended, as with other graces, so especially with a serious repentance, whose wonderful power is to undo our former sins, and to mould the heart and life to a better obedience; a grace so necessary, that the want of it (as in extreme corruption of the stomach) turns the wholesome food of the soul into poison. . . . An impenitent man, therefore, coming to God's board, is so far from benefiting himself, that he eats his own judgment.

Another grace necessarily prerequired is charity to our brethren, and readiness to forgive. For this is a communion, as with Christ the Head, so with all the members of his mystical body. This is the true love-feast of God our Saviour, wherein we profess ourselves inseparably united both to him and his; if there be more hearts than one at God's table, he will not own them. These holy elements give us an emblem of ourselves. This bread is made up of many grains, incorporated into one mass; and this wine is the confluent juice of many clusters.

Neither do we partake of several loaves, or variety of liquors, but all eat of one bread, and drink of one cup. Here is, then, no place for rancour and malice, none for secret grudgings and heart-burnings. . . . Neither may we do as those two emulous commanders of Greece did, who resolved to leave their spite behind them at Mount Athos, and to take it up again on their return ; here must be an absolute and free acquitting of all the back-reckonings of our unkindness, that we may receive the God of peace into a clear bosom.

Besides these graces, there are certain holy predispositions so necessary, that without them our souls can never hope to receive true comfort in this blessed sacrament; whereof the first is a hungering and thirsting desire after these gracious means of our salvation. What good will our meat do us without an appetite? Surely without it there is no expectation of either relish or digestion. As, therefore, those that are invited to some great feast care first to feed their hunger ere they feed their body, labouring by exercise to get an appetite ere they employ it, so it concerns us to do here; and as those that are listless and weak-stomached are wont to whet their appetite with sharp sauces, so must we, by the tart applications of the law, quicken our desires of our Saviour here exhibited. Could we but see our sins, and

our miseries by sin—could we see God frowning, and hell gaping wide to swallow us, we should not need to be bidden to long for our deliverer, and every pledge of his favour would be precious to us.

Upon the apprehension of our need of a Saviour, and so happy a supply thereof presented unto us, must needs follow a renewed act of true thankfulness of heart to our good God, who hath both given us his dear Son to work our redemption, and his blessed sacrament to seal up unto us our redemption thus wrought and purchased. And with souls thus thankfully elevated unto God, we approach with all reverence to that heavenly table where God is both the feast-master and the feast. What intention of holy thoughts, what fervour of spirit, what depth of devotion, must we now find in ourselves! Doubtless out of heaven no object can be so worthy to take up our hearts. What a clear representation is here made of the great work of our redemption! How is my Saviour by all my senses here brought home to my soul! how is his passion lively acted before mine eyes! For lo, my bodily eye doth not more truly see bread and wine than the eye of my faith sees the body and blood of my dear Redeemer. Thus was his sacred body torn and broken; thus was his precious blood poured out for me. My sins (wretched man that I am!) helped thus to

crucify my Saviour; and for the discharge of my sins would he be thus crucified. And not only did he give himself for me upon the cross; but, lo, he both offers and gives himself to me in this his blessed institution. What had this general gift been without this application? Now, my hand doth not more sensibly take, nor my mouth more really eat this bread, than my soul doth spiritually receive and feed on the Bread of life. . . . .

Having busied itself with holy thoughts in the time of the celebration, the devout soul breaks not off in an abrupt unmannerliness, without taking leave of the great Master of this heavenly feast; but, with a secret adoration, humbly blesseth God for so great a mercy, and heartily resolves and desires to walk worthy of the Lord Jesus, whom it hath received, and to consecrate itself wholly to the service of Him that hath so dearly bought it, and hath given it these pledges of its eternal union with him.

The devout soul hath thus supped in heaven, and returns home; yet the work is not thus done. After the elements are out of eye and use, there remains a digestion of this celestial food by holy meditation. . . . . Neither are these thoughts and this examination the work of the next instant only, but they are such as must dwell upon the heart, and must often solicit our memory

and excite our practice; so that by this means we may frequently renew the efficacy of this blessed sacrament, and our souls may thrive more and more with this spiritual nourishment, and may be fed up to eternal life.

X.

DR. HAMMOND.

I will now give you a compendium or brief of the main substantial part of this sacrament; and that consists only of two branches—one on our parts performed to God, the other on God's part performed to us. That on our part is commemorating the goodness of God in all, but especially that his great bounty of giving his Son to die for us; and this commemoration hath two branches—one of praise and thanksgiving to him for this mercy; the other of annunciation or shewing forth—not only first to men, but, secondly and especially, to God—this sacrifice of Christ's offering up his body upon the cross for us. That which respecteth or looks towards men, is a professing of our faith in the death of Christ; that which looks towards God, is our pleading before him that sacrifice of his own Son, and through that humbly, and with affiance, requiring the benefits thereof, grace and pardon, to be bestowed upon us. And then God's part is the accepting of this our

bounden duty, bestowing that body and blood of Christ upon us, not by sending it down locally for our bodies to feed on, but really for our souls to be strengthened and refreshed by it. . . . . To apply all this by way of illustration and confirmation to what is said of this matter in the Catechism.

The first question is, why the sacrament of the Lord's supper was ordained? and the answer, "for the continual remembrance of the sacrifice of the death of Christ, and of the benefits which we receive thereby." What is the meaning of that answer? Dissolve the words, and you shall see most clearly: first, Christ died; secondly, this death of his was a sacrifice for us, an oblation once for all offered to his Father for us weak, sinful men; thirdly, by this sacrifice we that are true Christians receive unspeakable benefits, as strength to repair our weakness, and enable us to do what God in his Son will accept, and reconciliation or pardon for us miserable sinners; and, fourthly, the end of Christ's instituting this sacrament was on purpose that we might, at set times frequently and constantly returning (for that is the meaning of "continual," parallel to the use of "without ceasing," applied to the sacrifice among the Jews, and the duty of prayer among Christians), remember and commemorate before God and man this sacrifice of the death of Christ.

XI.

BISHOP TAYLOR.

Whatsoever Christ did at the institution, the same he commanded the Church to do in remembrance and repeated rites; and himself also does the same thing in heaven for us, making perpetual intercession for his Church, the body of his redeemed ones, by representing to the Father his death and sacrifice. There he sits a High-Priest continually, and offers still the same one perfect sacrifice; that is, still represents it as having been once finished and consummate, in order to perpetual and never-failing events. And this also his ministers do on earth; they offer up the same sacrifice to God, the sacrifice of the cross, by prayers, and a commemorating rite and representment, according to his holy institution. And as all the effects of grace and the titles of glory were purchased for us on the cross, and the actual mysteries of redemption perfected on earth, but are applied to us, and made effectual to single persons and communities of men by Christ's intercession in heaven; so also they are promoted by acts of duty and religion here on earth, that we may be "workers together with God" (as St. Paul expresses it), and, in virtue of the eternal and all-sufficient sacrifice, may offer

up our prayers and our duty; and by representing that sacrifice, may send up, together with our prayers, an instrument of their graciousness and acceptation.

The funerals of a deceased friend are not only performed at his first interring, but in the monthly minds and anniversary commemorations; and our grief returns upon the sight of a picture, or upon any instance which our dead friend desired us to preserve as his memorial: so we "celebrate and exhibit the Lord's death," in sacrament and symbol; and this is that great express, which, when the Church offers to God the Father, it obtains all those blessings which that sacrifice purchased. . . . .

As the ministers of the sacrament do, in a sacramental manner, present to God the sacrifice of the cross, by being imitators of Christ's intercession, so the people are sacrificers too in their manner; for besides that by saying Amen, they join in the act of him that ministers, and make it also to be their own, so when they eat and drink the consecrated and blessed elements worthily, they receive Christ within them, and therefore may also offer him to God; while, in their sacrifice of obedience and thanksgiving, they present themselves to God with Christ, whom they have spiritually received: that is, themselves with that which will make them gracious and acceptable. The offering their

bodies, and souls, and services to God in him, and by him, and with him, who is his Father's well-beloved, and in whom he is well pleased, cannot but be accepted to all the purposes of blessing, grace, and glory. . . .

If we descend to particulars, then and there the Church is nourished in her faith, strengthened in her hope, enlarged in her bowels with an increasing charity. There all the members of Christ are joined with each other, and all to Christ their head: and we again renew the covenant with God in Jesus Christ, and God seals his part, and we promise for ours, and Christ unites both, and the Holy Ghost signs both in the collation of those graces, which we then pray for, and exercise, and receive all at once. There our bodies are nourished with the signs, and our souls with the mystery: our bodies receive into them the seed of an immortal nature, and our souls are joined with Him who is the first-fruits of the resurrection, and never can die. And if we desire any thing else and need it, here it is to be prayed for, here to be hoped for, here to be received. . . . .

After all this, it is advised by the guides of souls, wise men and pious, that all persons should communicate very often, even as often as they can, without excuses or delays,—every thing that puts us from so

holy an employment, when we are moved to it, being either a sin or an imperfection, an infirmity or indevotion, and an unactiveness of spirit. All Christian people must come. They, indeed, that are in the state of sin must not come so, but yet they must come: first, they must quit their state of death, and then partake of the bread of life. They that are at enmity with their neighbours must come—that is no excuse for their not coming; only they must not bring their enmity along with them, but leave it, and then come. They that have variety of secular employments must come; only they must leave their secular thoughts and affections behind them, and then come and converse with God. If any man be well grown in grace, he must needs come, because he is excellently disposed to so holy a feast: but he that is but in the infancy of piety had need to come, that so he may grow in grace. The strong must come, lest they become weak; and the weak, that they may become strong. The sick must come to be cured, the healthful to be preserved. They that have leisure must come, because they have no excuse: they that have no leisure must come hither, that by so excellent religion they may sanctify their business. The penitent sinners must come, that they may be justified; and they that are justified, that they may be justified still. They that have

fears and great reverence to these mysteries, and think no preparation to be sufficient, must receive, that they may learn how to receive the more worthily; and they that have a less degree of reverence must come often, to have it heightened: that so our souls may be transformed into the similitude and union with Christ, by our perpetual feeding on him, and conversation, not only in his courts, but in his very heart, and most secret affections, and incomparable purities.

APPENDIX.

Prayers for the Holy Communion.

BY

BP. ANDREWS.

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1. BEFORE RECEIVING THE SACRAMENT.

LORD, I am not worthy nor deserving that Thou shouldst come under the sordid roof of the habitation of my soul.—Matt. viii. 8.

For it is all desolate and ruinous; neither in me hast Thou a fit place wherein to lay Thy head.—Luke ix. 58.

But as Thou didst vouchsafe to be laid in the stall and manger of brute beasts.—Luke ii. 7.

As Thou didst not disdain to be received into the house of Simon the leper.—Matt. xxvi. 6.

As Thou didst not reject the adulteress, a sinner like unto me, when she approached and touched Thee, nor abhor her impure and profane lips.—Luke vii. 37, 38.

Neither the thief on the cross, when he confessed Thee.—Luke xxiii. 43.

Even so vouchsafe to admit me also, a bruised, a wretched, and exceeding sinful creature, to a communion and participation in the spotless, holy, quickening, and saving sacrament of Thy most blessed body and precious blood.—Liturgy of St. Chrysostom.

Look down, O Lord our God, from Thy holy habitation, and from the throne of glory in Thy kingdom, and come and bless us. —Deut. xxvi. 15.

O Thou who sittest on high with the Father, and here, unseen, art present with us, come down, and sanctify these gifts presented to Thee, and those for whom, and those by whom, and the purposes whereunto they are offered.—Liturgies of St. Chrysostom and St. Basil.

And grant us to partake of them.

In faith that maketh not ashamed.—Rom. v. 5.

In love without dissimulation.—Rom. xii. 9.

To the fulfilment of Thy commandments. —John xiv. 15.

To the exercise of all the fruits of the Spirit.—Gal. v. 22.

To our deliverance from every evil.—Luke xi. 4.

To the preservation of soul and body.—1 Thess. v. 23.

For a symbol of our fellowship.—Acts ii. 42.

For a remembrance of Thy dispensation. —Eph. iii. 2.
For the shewing of Thy death.—1 Cor. xi. 26.
For the communion of Thy body and blood. —1 Cor. x. 16.
For the participation of Thy Spirit.—1 Cor. xii. 13.
For the remission of our sins.—Matt. xxvi. 28.
For the avoiding of enemies.—2 Tim. iii. 5.
For the quieting of our consciences.—Matt. xi. 29.
For the blotting out of our transgressions. —Acts iii. 19.
For the purging of our spots.—Heb. ix. 14,
For the healing of our soul's infirmities. —1 Pet. ii. 24.
For the renewal of our covenant.—Ps. i. 5.
For the meat of spiritual life.—John vi. 27.
For increase of strengthening grace.—Heb. xiii. 9.
And of consolation.—Luke ii. 25.
For sorrow unto repentance.—2 Cor. vii. 9.
For the enlightening of our understanding. —Luke xxiv. 31.
For the clothing of humility.—1 Pet. v. 5.
For a seal of our faith.—2 Cor. i. 22.
For the fulness of wisdom.—Rom. xi. 33.
For the bond of love.—John xiii. 35.
For a due account of our oblations.—1 Cor. xvi. 1.

For the armour of sufferance.—1 Pet. iv. 1.
For the awakening of gratitude.—Ps. cxvi. 12.
For confidence in prayer.—Verse 13.
For mutual indwelling.—John vi. 56.
For a pledge of our resurrection.—Verse 54.
For a fit excuse at the judgment.—Luke xiv. 18.
For a testament of our inheritance.—Luke xxii. 20.
For a type of our perfection.—John xvii. 23.

That we, with all Thy saints, who from the beginning have pleased Thee, may be made partakers of Thy incorruptible and eternal benefits, which Thou hast prepared, O Lord, for them that love Thee (1 Cor. ii. 9), in whom Thou art glorified for ever.—2 Thess. i. 10.

O Lamb of God, that takest away the sins of the world.—John i. 29.

Take away mine also, for I am a grievous sinner.—1 Tim. i. 15.

We therefore, O Lord, in the presence of Thy sacrament, being mindful
Of the saving passions of Thy Christ,
Of His life-bestowing cross,
Of His most precious death,
Of His three days' burial,
Of His resurrection from the dead,

Of His ascension into heaven,
Of His seat at the right hand of Thee, His Father,
Of His second advent in glory and in terror,

Beseech Thee, O Lord, that we, taking part in Thy sacraments with the pure testimony of our conscience (2 Cor. i. 12), may be incorporated in the blessed body and blood of Thy Christ:

And that, worthily receiving them, we may have Christ dwelling in our hearts (Eph. iii. 17), and become a temple of Thy Holy Ghost.—1 Cor. vi. 19.

Even so, O Lord our God!

And make not any one of us guilty of these awful and heavenly sacraments, neither sickly in soul or body by an unworthy partaking of them.—1 Cor. xi. 27, 30.

But grant us, even to our last and latest breath, worthily to conceive the hope of these Thy mysteries.

To our { sanctification,
illumination,
and confirmation.

To the relief of the burden of our many sins.

To the discomfiture of every assault of the devil.

To the dismissal and removal of our evil habits.

For the mortification of our passions,

The observance of Thy commandments,
The increase of Thy heavenly grace,
And the attainment of Thy kingdom.

2. AFTER RECEIVING THE SACRAMENT.

We have now finished and consummated, O Christ our God, according to our ability, the mystery of Thy dispensation.
For we have received the memorial of Thy death;
We have seen the type of Thy resurrection;
We have been filled with Thy eternal life;
We have had delight in Thy endearments, whereof there is no satiety;
And the enjoyment of which, O Lord God, we pray Thee to award to all of us in the world to come.

The good Lord pardon every one that loveth Him with his whole heart, and seeketh the Lord God of his fathers, though he be not cleansed according to the purification of the saints. — 2 Chron. xxx. 18, 19.

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A LITANY;

OR,

PRAYERS UPON THE LIFE AND DEATH OF OUR SAVIOUR JESUS CHRIST.

By BISHOP ANDREWS.

O SWEET Saviour, who, for the love of mankind, didst vouchsafe to descend from Thy royal throne, from the bosom of Thy Father, into this vale of misery, and to take on Thee the form of a sinner, even human flesh in the sanctified womb of the most chaste and pure Virgin, and be born without any interruption of her virginity;

Be pleased of Thy great clemency to make my heart Thy habitation, adorn it to that end with all spiritual graces, and be daily born in me by renewing in my soul a fervent love to Thee; and *Be merciful to me.*

O blessed Lord, who being God Almighty didst not disdain at Thy birth to be wrapped in swaddling clothes and to be laid in a manger;

Grant that I may be ever in Thy sight a little infant, in humility and lowliness of spirit: take from me all ambitious thoughts; and *Be merciful to me.*

O gracious Lord, who at Thy birth wouldst be received into this world with joyful hymns of blessed angels, and be found to the great delight and admiration of poor shepherds;

Give Thy grace unto me, Thy poor unworthy servant, continually to persevere in Thy praise, to seek Thee with the shepherd's affection, by seeking to find Thee, and finding Thee always to retain and enjoy Thee; and

Be merciful to me.

O sweet Jesus, who wert pleased upon the eighth day to be circumcised, and in that most tender age of Thine didst begin to shed Thy blood, merely for the love of me and mankind;

Cut off, I entreat Thee, all superfluities from my soul, and take from me all evil thoughts, words, and works; and

Be merciful to me.

O blessed Christ, who (to the unspeakable comfort of me and all Thine elect) wouldst be called by the saving name of *Jesus;*

Grant that the memory of this name may ever cause a reverend respect in me toward Thee, and that by it I may be preserved all my life, and at the hour of death; and

Be merciful to me.

O loving Lord God, who wouldst be found by the wise men which sought Thee with faith and devotion, and who (having found Thee) fell before Thee with oblations of gold, frankincense, and myrrh;

Be pleased, I beseech Thee, that I may find Thee in spirit, and worship Thee in spirit and truth; offering unto Thee the gold of bright shining charity, the incense of pure devotion, and the myrrh of perfect mortification; and *Be merciful to me.*

O blessed Saviour, who, to leave mankind an example of obedience and humility, wouldst become subject to the law, and be brought to the Temple, and there have offered for Thee the oblations of the poor and not the rich;

Give me the grace and obedience to subject myself willingly to my governors; suffer not the least thought of pride to reign in me, but quench in me all haughtiness of spirit, with inordinate love and conceit of myself; and

Be merciful to me.

O gracious Lord, who, whilst Thou wert yet young and tender, wert contented to suffer persecution, and fly with Thy blessed mother into Egypt;

Grant me such ability by Thy grace, whereby I may not only suffer persecution and affliction when it shall please Thee, but also

persecute and punish all wickedness within myself, before it grow too strong for me; and *Be merciful to me.*

O blessed Jesus, who, being sought for by Thy blessed Mother three days, wouldst be found of her in the Temple;

Suffer me never to be severed from Thee; give me such a devotion toward Thee, that I may never be weary in serving Thee, nor satisfied with praising Thee, either in public or private; and *Be merciful to me.*

O loving Lord, who wouldst enter the river Jordan, and there be baptised by Thy forerunner John the Baptist;

Be pleased that I may be purified in this life by Thy merits, and thereby washed from all my sins; and *Be merciful to me.*

O gracious Saviour, who didst continue fasting and praying forty days and nights together in the desert, and after divers temptations didst overcome Satan;

Grant that I may chastise my flesh, and exercise myself in fasting, watching, prayer, and other spiritual exercises, and subdue all evil affections which rebel against the Spirit; and *Be merciful to me.*

O blessed Redeemer, who for my sake didst subject Thyself to many sorrows and necessities, to heat, cold, hunger, thirst, weariness, sweat, journeys, persecutions, and tribulations;

Strengthen me with the aid of Thy Holy Spirit, that I may willingly bear all adversities, as coming from Thy hand; and

Be merciful to me.

O blessed Lord, who while Thou wert upon earth didst vouchsafe to comfort the sons of men and heal their infirmities;

Replenish my heart with all pious affection, that I may account the miseries of others as mine own, and supply their necessities in whatsoever I may, according to my ability; and *Be merciful to me.*

O gracious Lord, who, for Thy love to mankind, didst endure infinite miseries, injuries, calumnies, blasphemies, and revilings, even of those to whom Thou hadst done much good;

Create in me a heart pure and innocent, which may forgive mine enemies, and love them, rendering good for evil, whereby I may shew myself a true follower of Thy perfect charity and patience; and

Be merciful to me.

O merciful Saviour, who, to abrogate the ceremonial law, didst eat the Paschal lamb with Thy disciples, and giving them an example of humility, upon Thy knees didst wash their feet;

Grant that this example may make a deep impression in me; give me perfect humility, true obedience, and fervent love, whereby I

may love Thee sincerely and all others unfeignedly; and *Be merciful to me.*

O blessed Lord, who of Thy great love didst institute the blessed sacrament of Thy body and blood, whereby Thou mightest continue with us to the end of the world;

Stir up in me an earnest desire and longing after this holy sacrament, and grant that I may ever receive it with a chaste love, deep affection, and a pure heart; and

Be merciful to me.

O loving Lord, who, when Thou wert to leave this world, didst comfort Thy disciples, and with ardent and affectionate prayer didst commend them to the Father, thereby shewing what love Thou didst bear to them, and all others who should believe in Thee;

Make my heart sensible of this love, and raise in me an earnest affection to Thee, that I may be wholly transformed into the love of Thee; and *Be merciful to me.*

O merciful Saviour, who, praying in the garden, didst wholly resign Thyself to Thy Father's good pleasure, desiring that not Thy will, but His, should be wholly done;

Give me grace, that in all adversity and tribulation I may flee to Thee by prayer, and ever commit myself to Thy providence and good pleasure; and *Be merciful to me.*

O sweet Jesu, who didst suffer Thyself to

be taken and bound as a malefactor, neither didst lament nor murmur whilst Thou wert shamefully entreated by Thy enemies;

Give me strength, after Thine example, willingly and patiently to endure all adversity and tribulation which shall at any time befal me; and *Be merciful to me.*

O blessed Saviour, who wouldst be forsaken of Thine own disciples in the midst of Thy troubles and afflictions;

Pardon me, thy fugitive servant, and receive me into Thy favour; suffer me not to wander from Thee any more, but give me such constancy and perseverance, that I may continue in Thy service to the end of my days; and *Be merciful to me.*

O merciful Jesu, who, standing in the presence of the high priest, didst patiently endure a cruel blow;

Mortify in me all angry affections, that I be not disquieted when I am injured, nor think of revenge, but for Thy sake may bear all things patiently, rendering good for evil; and *Be merciful to me.*

O gracious Redeemer, who, in the night of Thy passion, wouldst be mocked, derided, and many ways be despitefully handled;

Help mine infirmities, lend me aid that I faint not under temptations or tribulations, but give me grace to be thankful to Thee for them; and *Be merciful to me.*

O blessed Lord, who wouldst not reply to the unjust accusations of Thine enemies, but mildly with a deaf ear wouldst let them pass;

Grant that no slanders may move me to impatience, but that by Thine example I may patiently overcome all that any way defame and injure me; and *Be merciful to me.*

O loving Saviour, who, being denied by Thy apostle St. Peter, didst look on him with the eye of compassion, and cause him to bewail his offence with bitter tears;

Look also on me, miserable sinner, with the same gracious and moving aspect, that I may wash away my sins with the tears of repentance, and never deny Thee, my Lord and Saviour, by word or deed; and

Be merciful to me.

O sweet Jesu, who, being stripped, wouldst be bound to a pillar and scourged, whereby Thy blessed body was torn and wounded;

Heal my wounds by Thy stripes, take all evil thoughts from me, and grant me patience to endure the strokes of Thy fatherly visitation; and *Be merciful to me.*

O gracious Lord, who, after so many wounds received, and so much precious blood shed, wert mocked and crowned with a crown of thorns;

Grant that the remembrance thereof may be imprinted in my heart, and that I may love Thee for Thy exceeding charity, and

wholly think of Thee, wholly contemplate Thy bitter pains; and *Be merciful to me.*

O bountiful Jesu, who wert pleased with great pain, labour, and weariness, to carry Thine own cross to Mount Calvary, and there to comfort the lamenting women, exhorting them to weep not for Thee, but themselves and children;

Give me grace with a cheerful mind to bear any cross Thou shalt lay upon me, and to bewail with tears my sinful life past; and

Be merciful to me.

O merciful Redeemer, who didst suffer Thy sacred hands and feet to be pierced with nails and fastened to the cross, and there didst with great effusion of blood suffer unexpressible torments;

Grant that I may always, with a faithful and thankful heart, bear in mind Thy exceeding great love, who wouldst endure so great and grievous things for me. Purge and wash my soul, with those streams of Thy most precious blood, from all uncleanness, and offer them to the Father for the full and plenary satisfaction of all my transgressions; and

Be merciful to me.

O blessed Lord, who in Thy bitter pains didst intercede with the Father for Thine enemies who crucified Thee; saying, "Father, forgive them, for they know not what they do;"

Give me grace that, according to Thy precept and practice, I may love mine enemies, pray for them, and do good to those who do evil unto me; and *Be merciful to me.*

O gracious Lord, who, being crucified between two thieves, didst promise to the one of them confessing Thee the fruition of paradise;

Look upon me with the eyes of pity, wherewith Thou beheldest that good thief, and grant I may live so, that at the end of my days I may be found worthy to hear that joyful speech, "This day thou shalt be with me in paradise;" and *Be merciful to me.*

O sweet Jesu, who, for the grievousness of torments and exceeding loss of blood, didst faint and cry "I thirst," and wert pleased to drink gall and vinegar;

Let the remembrance of this cup extinguish in me all inordinate riot and excess; give me the virtue of sobriety, that all inordinate passions being quenched in me, I may wholly thirst after Thee; and *Be merciful to me.*

O loving Lord, who, when Thou wert so pleased, didst call for death, and bending Thy head didst commend Thy spirit into the hands of Thy Father;

Grant that the uncertainty of my death may be ever in my thoughts, and that I may be ever willing and ready to leave this transitory life when it shall seem good to

Thee, to whose blessed protection I commend my soul, praying Thee to

Be merciful to me.

O blessed Saviour, who with great sorrow of Thy friends wert taken down from the cross and laid in the sepulchre;

Bury with Thee all my evil desires, that I may seem dead to those things which displease Thee, and be wholly delighted in Thee my Redeemer; and *Be merciful to me.*

O glorious Lord, who after three days, having overcome and triumphed over Death and Satan, didst rise again out of the grave, and visit Thy disciples and friends;

Revive me from the death of sin, cause me to walk in newness of life, and to seek after heavenly things, that when Thou comest again, I may appear with Thee in glory; and

Be merciful to me.

O merciful Saviour, who forty days after Thy resurrection didst gloriously and triumphantly ascend into heaven in the sight of Thy disciples;

Let it please Thy goodness to infuse a longing desire and love of Thee into my soul, that it may be elevated in affection to Thee, to seek those things which are above; and

Be merciful to me.

O gracious Lord, who (according to Thy promise before Thy ascension) didst send Thy

Spirit upon Thy disciples, and other Thy elect servants;

Purify (I beseech Thee) my heart, that the same Spirit, finding my soul pure and clean, may make its abode in it, and adorn it with His manifold graces; and

Be merciful to me.

O blessed Saviour, who, when Thou shalt at the last day come to judge the quick and the dead, wilt render to every one according to his works, either reward or punishment;

Give me grace so to pass this earthly pilgrimage according to Thy holy will, that at that day I may be (through Thy merits) thought worthy to be received into Thy heavenly mansion, there to praise and bless Thee with the holy company of blessed saints and angels for evermore; and

Be merciful to me. Amen.



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